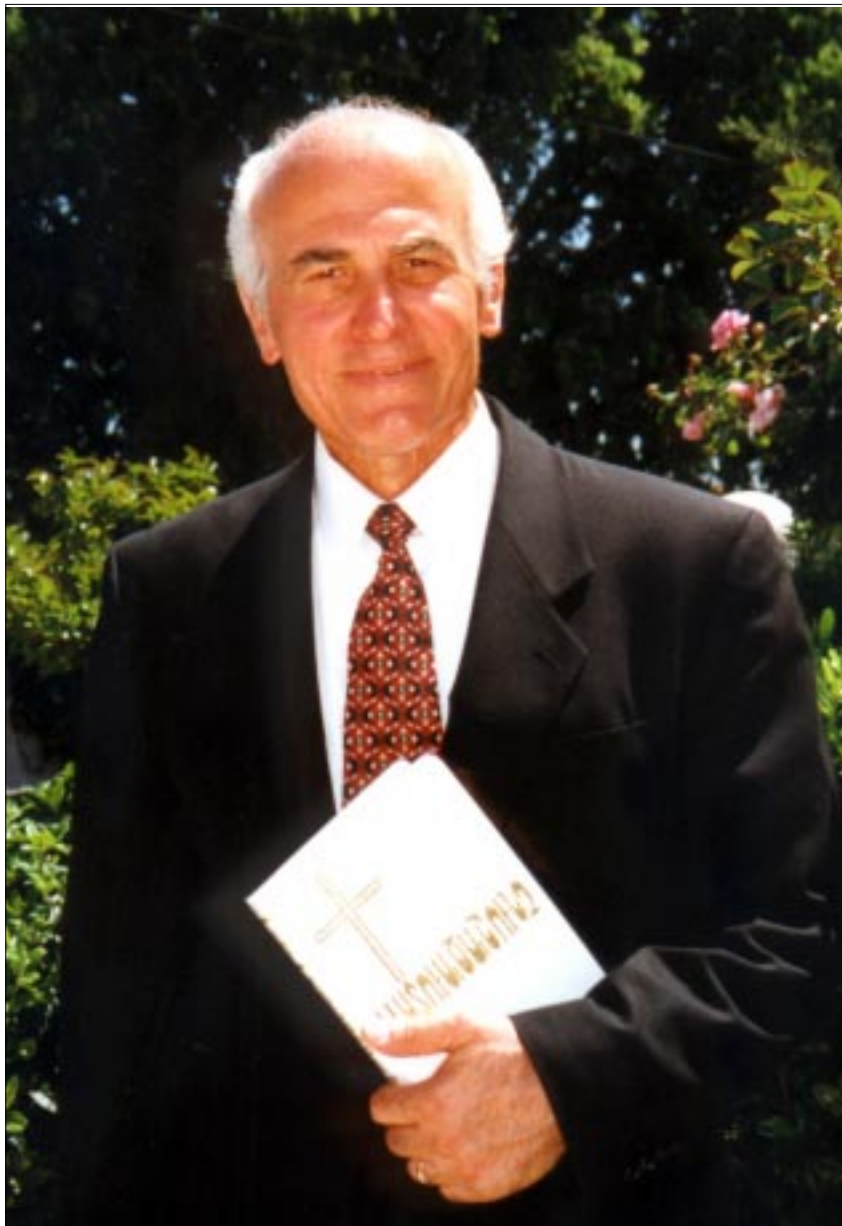


# AMIAA NEWS

Sept./Oct. - Nov./Dec. 2000 - Vol. XXXIV No. 5/6



A Tribute to  
**Rev. Movses B. Janbazian**  
1945-2000  
Executive Director

*"I was not disobedient to the  
heavenly vision." (Acts. 26. 19)*

Dear Friends:

It is with deep sorrow that we inform you of the passing away of our beloved Executive Director, Rev. Dr. Movses B. Janbazian, whose shocking death happened on Monday morning, September 25, 2000.

Rev. Janbazian's lifelong Christian ministry was rendered with dedication, genuine humility and unselfish devotion. His lifetime achievements were enormous. He was a true servant of our Lord and a dedicated leader in all aspects, respected not only in Armenian Evangelical communities worldwide, but throughout the entire Armenian nation in the homeland and diaspora.

Those familiar with Rev. Janbazian's devotion to the AMAA and the Evangelical Church will not be surprised to learn that was in his AMAA office when he fell ill, moments after completing work on a survey of Evangelical churches worldwide. Rev. Janbazian immediately sought medical attention and was in an ambulance, in the company of his wife Louisa and medical personnel, when he suffered a massive heart attack, and the Lord took him from us.

The outpouring responses of love, the countless number of letters of sympathy, and memorial services held in different areas of the U.S. and many countries around the world, are indications of how greatly he was loved, respected, and how much he will be missed. We mourn his passing, yet we celebrate his life and living testimony of Christian loyalty, commitment and sacrificial service.

On several occasions, in his sermons and messages, Rev. Janbazian had used Apostle Paul's own words: "I was not disobedient unto the heavenly vision." (Acts 26:19). Indeed, Rev. Movses was obedient to that vision, and served our Lord so fervently and unselfishly until the last minute of his short but incredibly fulfilling lifetime. With the help of God, we shall continue all the dreams Rev. Janbazian envisioned and all the plans he formulated.

The AMAA Board of Directors and the Office Staff join in extending their heartfelt sympathies to Rev. Janbazian's wife, Louisa and to the entire Janbazian family.

In lieu of flowers a special Endowment Fund was established with the AMAA in Rev. Janbazian's memory, earmarked for Armenia Relief.

We extend our gratitude to all those who expressed their love and sympathies, and to all those who remembered him with their generous donations to the Janbazian Endowment Fund.

May God show his mercy upon us, and give us wisdom, guidance and courage to continue to serve His purposes and succeed in our efforts to carry on the legacy of this humble servant of God and great leader.

This issue of the AMAA NEWS is dedicated to his living and loving memory.

Andy Trigian  
President

## REV. DR. MOVSES B. JANBAZIAN

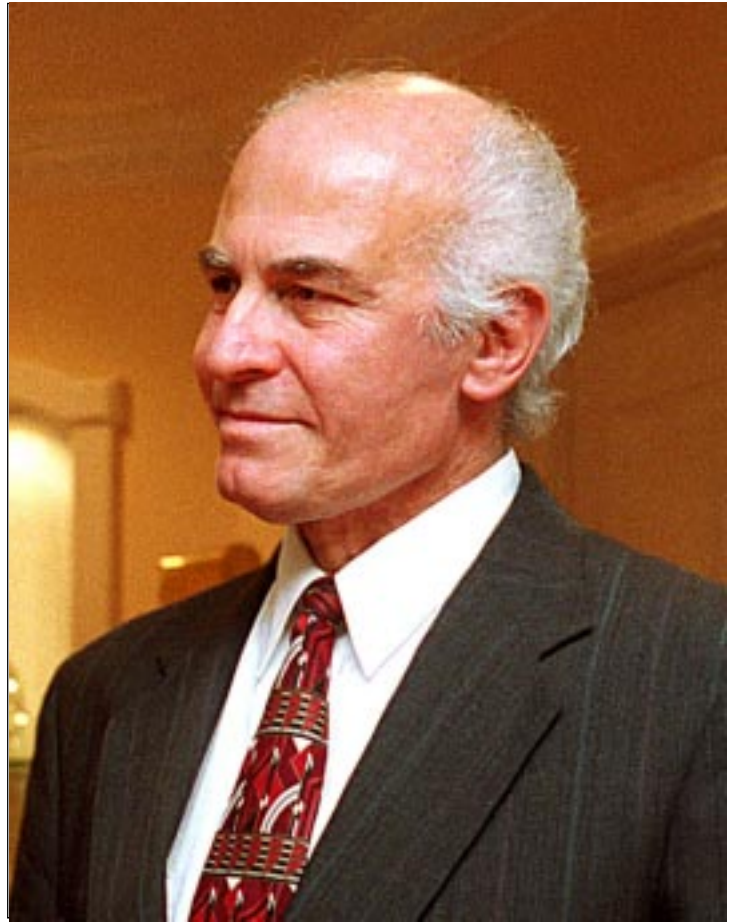
**R**ev. Movses Boghos Janbazian was born in Anjar, Lebanon on July 26, 1945 to Boghos and Agnes Janbazians. He received his early education at the Armenian Evangelical High School of Anjar. In 1968, he received a B.A. degree in Modern European History from Haigazian University, and, in 1971, a Master of Christian Education degree from the Near East School of Theology, both in Beirut, Lebanon.

Rev. Janbazian has served Armenian Evangelical churches of Lebanon as youth director, Sunday School teacher and superintendent, and organizer of Sunday School teacher-training conferences. He has also served as visiting pastor at Armenian Evangelical churches in Damascus (Syria) and Zahle (Lebanon).

After founding and directing the Armenian Evangelical Social Service Center of Trad (Beirut), Lebanon, from 1971 to 1972, Rev. Janbazian served as a missionary-minister to the Armenian Evangelical Central Church of São Paulo, Brazil, and as the visiting pastor of the First Armenian Evangelical Church of Montevideo, Uruguay. Rev. Janbazian had a fruitful ministry in South America, where his services, in addition to regular pastoral duties, also included a weekly city-wide radio program, a prison ministry, youth and Armenian language programs, and leadership positions in community activities.

In 1980, Rev. Janbazian was called by the Armenian Missionary Association of America (AMAA) to serve as the first Field Director of the Association. In that capacity, he held a variety of administrative and fieldwork responsibilities. In 1987 he was appointed as the Executive Director of the AMAA. As the chief executive officer of the AMAA, Rev. Janbazian was responsible for the oversight and guidance of the life and work of the AMAA, which was founded in 1918 as the missionary agency of the Armenian Evangelical Churches, and is currently engaged in educational, humanitarian and mission ministries in 23 countries around the world.

Rev. Janbazian has served as the president and the secretary of the Armenian Evangelical World Council. He is also a member of the Yerevan-based Council of Directors of the "Hayastan" All Armenia Fund, the Board of Directors of the United Church Board for World Ministries of the United Church of Christ, the Board of Directors of Dorcas Aid International in the Netherlands, the Board of Trustees of the Stephen Philibosian Foundation, the Board of Directors of United Armenian Fund, the Board of Managers of the Near



(Photo by Harry Koundakjian - Sept. 17, 2000)

East School of Theology, the Board of Trustees of Haigazian University, the Middle East and Europe Committees of the National Council of Churches of Christ-USA, the Board of Trustees of the State Engineering University of Armenia, the Board of Directors of the Armenian Evangelical Union of North America, the Central Committee of the Armenian Evangelical Fellowship of Europe, and various Armenian and non-Armenian church-related agencies. Rev. Janbazian's outstanding contribution to worldwide mission and service ministries was recognized with an honorary degree of Doctor of Divinity conferred upon him by Haigazian University of Beirut, Lebanon, in 1998.

Rev. Janbazian was married to the former Louisa Youmoushakian of Beirut, Lebanon. Mrs. Janbazian currently resides in Paramus, NJ, with their two children, Vahak Boghos and Ani Agnes. □

## In memory of Rev. Movses B. Janbazian

By Peter Kougasian, Esq.\*

In the Seventeenth Chapter of Exodus, we read this, about the battle between the Amalekites and the Israelites:

"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." (Exodus 17:8-14)

As the Israelites crossed the desert in their search for the promised land, they were attacked by a tribe called the Amalekites, and they wanted to give up. The Israelites were divided by tribal jealousies, they were weak, and they were afraid. Some said the Amalekites were giants, monsters, so certain to destroy the Israelites that the only thing to do was abandon this hopeless quest for a "promised land," and return to the only life they knew: a life of brutal slavery under the Egyptians.

But God had chosen a very special man to lead these Israelites. Moses was a man of vision and a man of inspiration so great, that he need only raise his hands to God, and the Israelites prevailed. Where there had

been division, there was now unity. Where there was fear, there was now courage. Where there was doubt, now there was faith.

But Moses was human. And his flesh grew weak. And his arms grew weary, and finally, exhausted, his arms fell. And when they did, the Israelites lost their courage, they abandoned their faith, and they could no longer prevail.

And rather than find within themselves the strength to continue, the Israelites said, if only we can make this man to hold up his hands past the limits of human endurance, then we might yet prevail. And so they stood, Aaron and Hur, the one on the one side, and the other on the other, and held up the arms of this exhausted man, that the Israelites might not lose their faith.

And Israel did prevail. And even after Moses died in the desert, and the Israelites felt abandoned and confused and afraid, yet we know that they reached the Promised Land.

We, too, knew a Moses. We too knew a Moses who saw the Promised Land, but did not live to see his people get there.

Our Moses too had a vision. He told us his vision in as many words: that Armenia could be the new Israel. He believed that we, we here in this sanctuary and our brothers and sisters around the world, could be for the modern world what the Jews had been for the ancient world: a symbol of how obedience to God could transform a people.

And when our Moses raised up his arms, everything changed.

When Moses lifted up his arms, we served. For a moment we were able to set aside that selfishness which too often haunted us in our daily lives. The wealthy gave vast fortunes. But even the most destitute gave.

And why did we give? When we were in Armenia, Moses told us the story of how the AMAA came to acquire its Yerevan headquarters. He took us to a mulberry tree, and he said, "the owner of this land and I sat under this tree, and we prayed to the Lord to tell us what a fair selling price would be." And I remember thinking, "that poor guy



under the mulberry tree didn't stand a chance!" In the presence of such a man of faith as Moses, a man, who at any moment was prepared to sacrifice everything for God's Kingdom, who could hold back a moment of their time, or a penny of their own reward — if Moses were to ask it of us?

And when Moses raised up his arms, we united. No longer did we feel torn by tribal divisions of politics, or church, or doctrine, or nationality. Wherever he went in the world, he was seen not as the representative of some small schism of the Armenian people, but as the avatar of hope for all people. In the presence of that great and generous spirit, there could be no enemies.

When Moses lifted his arms, we gained courage. For Moses was a man of faith — faith in God, yes, above all; but also faith in us. When we saw ourselves through Moses' eyes, we saw at last that we were capable of doing God's will — and that was when miracles happened. For then, nothing could stop us: not the prerogatives of petty bureaucrats, nor the trembling of tectonic plates.

But our Moses, too, grew weary, and more than once his arms fell. Yet, paradoxically, each time he fell victim to disease — to diabetes, to cancer, to heart disease — his vigorous recovery only convinced me all the more of his indomitability. Surely this was proof, a promise that God would not take this man from us, while there was still

*(Continued on the following page)*

\*Peter Kougasian is the Vice President of the AMAA. This message was delivered on Sunday, October 22, 2000 at the Armenian Presbyterian Church of Paramus, NJ, during the AMAA's 81st Annual Meeting Worship Service in Celebration and Thanksgiving of the life of Rev. Movses B. Janbazian.



# A Day of Memory and Thanksgiving for the Life of The Rev. Movses B. Janbazian

By Charles DeMirjian

They came from diverse points of the Armenian Diaspora. They came to salute a soldier of the cross of Christ, fallen in action in the prime of his life at age 55. They came from across the North American continent, from across the Atlantic, France, Greece, Lebanon, from Brazil, from Australia, from Armenia itself.

Grieving, disbelieving duty bound, like pilgrims they came to honor a leader who himself brought international honor to the Armenian name and heritage.

On this Saturday morning, September 30, they gathered silently, steadily, quickly overflowing the sanctuary of the Armenian Presbyterian Church of Paramus, New Jersey, a merging mass of ordinary people and extraordinary leaders from among Armenian Evangelicals, Apostolics, and Catholics.

In death as in life, Rev. Movses Janbazian, minister and Executive Director of the Armenian Missionary Association of America (AMAA), had the capacity to draw people. But on this occasion we would not see that certain smile underscoring his penetrating eyes, nor hear his continental-accented words gently, clearly exhorting us to respond to the spiritual and basic needs of deprived Armenians. On this occasion, his spirit only

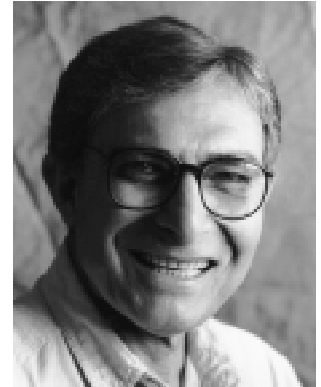
was present. His earthly vessel was contained in a coffin, draped with the Armenian tri-colors, capped by a great garland of deep red roses.

But words were not lacking. They came from a confluence of distinguished comrades and colleagues called to participate in "A Service of Memory and Thanksgiving to God for the Life of the Rev. Dr. Movses B. Janbazian". The call to worship, strong and uplifting, came from the Rev. Ara Heghinian, pastor of the host church. Then followed a solemn, ecumenical procession of pastors and priests in clerical vestments to occupy designated places in the chancel. "Soorp, Soorp" (Holy, Holy is the Lord) was sung by the choir of the Armenian Evangelical Church of New York, directed by Paul Stephan. Scriptural assurances of eternal life were read in Armenian by the Rev. Krikor Youmoushakian and in English by the Rev. Heghinian.

Somehow rising above their emotional pain, two of Rev. Janbazian's lifelong pastoral partners delivered substantive meditations on faith and hope. The first was given in Armenian by the Rev. Dr. Vahan Tootikian, Moderator of the Armenian Evangelical Union of North America (AEUNA),

parent organization of the AMAA. The Rev. Dr. Peter Doghramji, a former moderator of AEUNA, emphasized in his English sermon the challenge to preach the good news of the gospel as Rev. Janbazian had, based upon the same exhortation made 2000 years ago by St. Paul to his protegee Timothy.

Then ensued, in turn, a deeply moving litany of "Words of Remembrance" from twelve clergy and layman. The Rev. Karl Avakian, Minister to the Union (AEUNA), presented a brief biography of Rev. Movses Janbazian beginning with his formative years in Anjar, Lebanon. Here the seeds of service were sown, springing inexorably to Christian ministry and, fully matured, to the prodigious range of worldwide responsibilities of his 13-year tenure as Executive Director of the AMAA. Mr. Andy Torigian, President of the AMAA, lauded Rev. Janbazian for bringing a new standard of excellence to his task by significantly increasing the AMAA's missions outreach and fi-



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work to be done! And so, paradoxically, each of his illnesses only made me less accepting of his mortality, made me that much less prepared for his death.

I remember one day in December of 1997 in particular. I was in the hospital recovering from an operation, and *Badvelli* (pastor) Movses and his family came to visit me. *Badvelli* Movses recalled his own recent heart attack. And he told me that in meditating upon what had happened to him, he had come to the conclusion that God was not simply the creator, but also the sustainer of life. And I remember we stood there in that hospital room, and we prayed to that God.

And so, on the day that I received the

phone call that we each received, the phone call telling me that our beloved Moses was dead, I had to ask: What now of that God? What now of the sustainer of life, now that life is no more?

This is an urgent question. This is not a question to await the day when we, too meet our maker; nor a question to await the day when our Master returns. This is a question for now. And I think the answer is this: yes, *Badvelli* Movses, God is the sustainer of life; and even where life has ended, God is yet still the sustainer of life. For the life of the Christian is the life of the spirit.

"Write this for a memorial in a book, and rehearse it in the ears of Joshua": that the

Israelites defeated the Amalekites, that Israel reached the promised land.

For this is the story of the books of Moses. But it is more than that: it is also the story of the life of Jesus Christ and the cross; it is the story of the Christian church; it is the story of Armenian Christianity; it is the story of our Evangelical movement; it is the life story of Movses Janbazian; it is the life story of each of us; it is above all a voice within each of us, a voice that we can hear even now, even in these dark moments, a voice that tells us that blessed are those who hunger and thirst after righteousness, for they shall be satisfied; and blessed even are those who mourn, for they shall be comforted, Amen.□

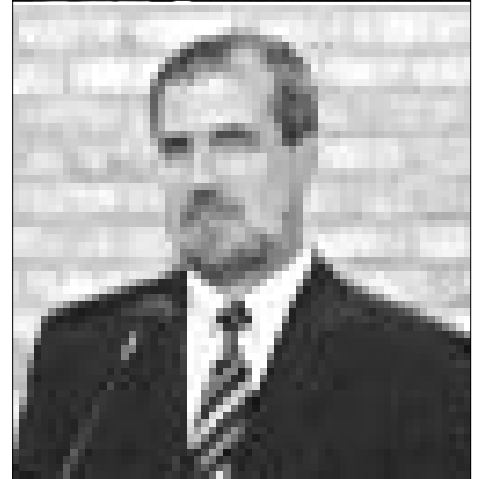
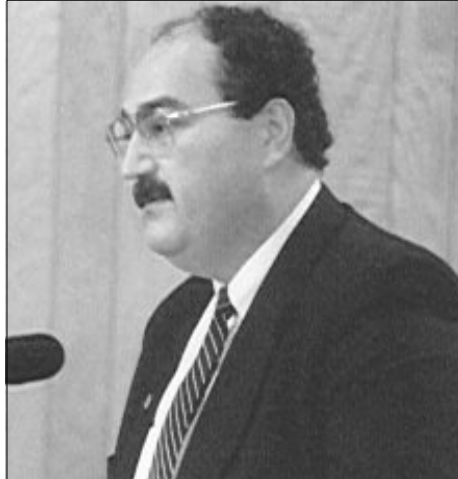
financial strength. With due respect, he credited the Rev. Dr. Giragos Chopourian who, as Rev. Janbazian's renowned predecessor and mentor, had recruited him as a field director, preparing him for the executive directorship.

Next came the Rev. René Léonian, AMAA's Representative in Armenia, who observed that although Rev. Janbazian urged us to excel by setting the example, he would be upset by our tributes and our sorrow. Dr. Dale Bishop, Executive Minister of the Wider Church Ministries, United Church of Christ and long-time confrere in Armenian Evangelical affairs, attested that Rev. Janbazian had a way of asking the impossible and getting us to do it because the motive and heart of his mission was to preach the redeeming love of Christ.

The Rev. Megerdich Karagoezian, President, Union of Armenian Evangelical Churches of the Near East, brought to mind the metaphor of widening concentric circles as symbolic of the embracing reach of Rev. Janbazian's work. Words of profound sorrow countered by our faith in Christ were expressed by the Rev. Gilbert Léonian, President, Armenian Evangelical Union of France.

Characterizing the prevailing spirit of ecumenicity, three representatives of the Armenian Apostolic and Armenian Catholic churches offered the condolences of their respective churches and also expressed their personal feelings. Archbishop Khajag Barsamian, Primate, Diocese of the Armenian Apostolic Church, described Rev. Janbazian as an exemplary soldier of Christ whose death has diminished the entire Armenian Community. Archbishop Oshagan Choloyan, Prelate, Prelacy of the Armenian Apostolic Church, reflected on their close ties over a 3-year working relationship. The Rev. Raphael Andonian, OVM, speaking for the Armenian Catholic Exarch of the United States and Canada, reaffirmed that Rev. Janbazian well knew the need to move beyond words to action in achieving his remarkable record of results for the AMAA.

Two laymen were the appropriately last speakers. Mr. Robert Hekemian, Jr. spoke on behalf of three generations of his family, ardent supporters of the AMAA, citing the influence of Rev. Janbazian as an intimate friend and counselor. He also revealed the irony that Rev. Janbazian's own assessment



*Some of the participants at the Service of Memory and Thanksgiving: (from top left to right) Rev. Karl Avakian, Minister to the AEUNA; Archbishop Khajag Barsamian, Primate, Diocese of the Armenian Apostolic Church; Archbishop Oshagan Choloyan, Prelate, Prelacy of the Armenian Apostolic Church; Rev. Gilbert Leonian, President, Armenian Evangelical Union of France; Rev. Krikor Youmoushakian, Minister, Armenian Evangelical Church of Sydney, Australia; and Mr. Hagop Janbazian, Rev. Movses B. Janbazian's brother.*

of the rigor and scope of his work was that it had allowed him to live the equivalent of three lifetimes. Finally, most movingly, Mr. Hagop Janbazian, brother of Rev. Janbazian,

gave voice to the profound grief of the Janbazian and related families in speaking for Rev. Janbazian's wife, Louisa (nee Youmoushakian), their children Vahak and

Ani, mother Agnes, and his sisters Marie Sarmazian, Vehanoush Sood, Sona Koujanian and Ani Hasserjian. Despite the premature death of his brother, Mr. Janbazian praised God for Rev. Janbazian's productive Christian ministry and extended the family's heartfelt thanks to each of the participating clergy, colleagues and gathered friends.

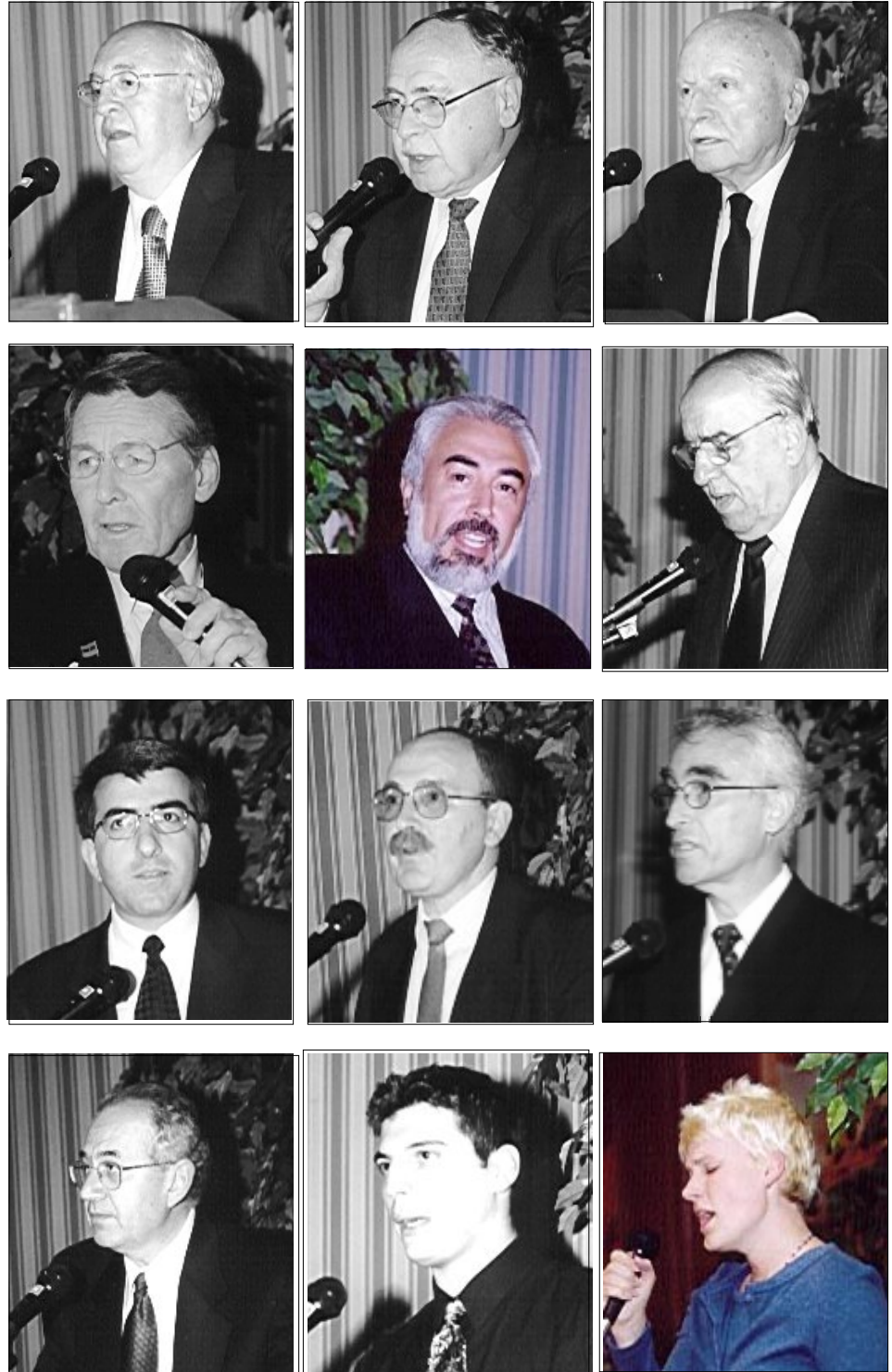
The closing prayer of thanksgiving was offered by the Rev. Jirair Sogomian, pastor of the Armenian Martyrs' Congregational Church, Havertown, PA. Once again, from the Armenian liturgy, the choir sang the haunting "Ee Vereen Yeroosaghem" ("In Heavenly Jerusalem, in the abode of angels..."). The entire congregation then joined in singing "Hayr Mer", the Lord's Prayer. A necessarily long service culminated with the memorable poignancy of all clergy present (more than 20) gathered around the casket to give the benediction en masse.

The majority of some 650 mourners continued on to nearby Washington Cemetery for the graveside services and interment of the Rev. Movses Janbazian's earthly remains. Gracious even in grief, the Janbazian family invited all to a memorial meal at the Hilton Woodcliff Lake Hotel. Although the church service was pre-arranged to include the participants described earlier, scores more wished to express themselves. Throughout the meal, an open microphone was utilized by a steady line of friends and relatives to convey their feelings. Some came prepared, most were impromptu, some were stumbling, some eloquent but all were utterly sincere in avowing their love for Rev. Janbazian and his impact on their lives.

During this time of reflection, numerous communications from heads of state and dignitaries from around the world were acknowledged and a few were read aloud.

It occurred to one that this occasion was in reality a testimonial banquet in praise and gratitude to Movses Janbazian except that the guest of honor was absent. How strangely apropos, one mused, for it is not likely that Rev. Janbazian in life would have willingly agreed to such an event. In this instance, however, as throughout the day of memory and thanksgiving, the spirit of this valiant soldier of the cross was palpably present.

For the sake of all Armenians, may it be ever so. □



*AMAA Board members, church representatives, friends, relatives conveying their feelings during the memorial dinner: (top from left to right) Mr. Robert Hekemian, Sr., vice president, AMAA; Mr. Samuel Hekemian, past president, AMAA; Mr. George Philibosian, past president, AMAA; Mr. Joe Stein, past vice president, AMAA; Rev. Mher Khatchigian, president, AMAC; Mr. Hampartzum Moundjian, representing the Armenian Evangelical Church of Sao Paulo, Brasil; Rev. Vicken Cholakian, Minister, Armenian Evangelical Church of Athens; Mr. Dikran Youmshakian, AMAA office manager; Dr. Hagop Panossian, Rev. Janbazian's Childhood friend from Anjar; Mr. Levon Hasserjian, Rev. Janbazian's brother-in-law; Mr. Vahak B. Janbazian, Rev. Janbazian's son; and Soloist Kristin Arnold, family friend.*

## “But the Good News Is...”

by Peter B. Doghramji\*

Many years ago a missionary wrote a letter to his spiritual son, saying: “I charge you with the presence of God and of Christ Jesus...**preach the word**, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.” (2 Tim. 4:1-2) That was almost two thousand years ago. Since then, however, this same charge of St. Paul given to Timothy is repeated at every ordination service. When our brother Movses was ordained on October 21, 1984, he, too, was given this charge: “preach the word!” I was there.

Fellow mourners, sisters and brothers in Christ: I now stand here in this pulpit, in this service of remembrance, and I hear my brother Movses reminding me of the same charge, saying: “Bedros, preach the word! Preach the good news! *Avedaraneh karoze!*” I ask: “Movses, how can I preach the good news at your memorial service? What is the good news? What is the Word to Louisa, to Vahakn and Ani, to your mother and brother and sisters? What is that particular blessing which comforts all of us who mourn your death?”

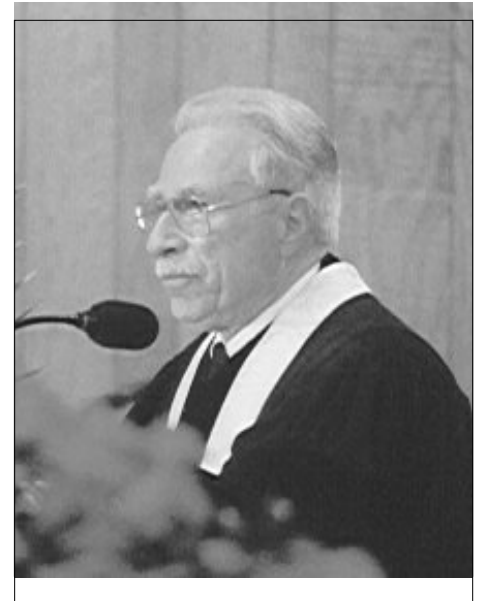
Dear friends: it is wrong to ask, “What is the word?” According to the written word of God, the Bible, we should rather ask, “Who is the Word?” And the answer is none other than Jesus the Christ, the Son of God, the Living Word, who was in the beginning and who stands at the end. The Word is a Person. That person is the beginning and the end, the Alpha and the Omega, the origin and destiny. It is this Word whom Movses preached. It is this Word whose mission Movses committed himself to. It is also this Word whom we now preach.

One of the early saints who heard the

Word was John. He writes: “And I heard a great voice from the throne saying, ‘Behold the dwelling of God is with men. He will dwell with them, and they shall be his people...and God shall wipe away every tear from their eyes, and death shall be no more’.” (Rev. 21:3) Sometimes we are tempted to hear each other's voices instead of hearing the voice from the throne. These voices pretend to comfort us, saying, “God took away Movses because He needed Him more in heaven;” or, “This is the will of God, what else can we do;” or, *que sera sera*, what will be will be, for it is written, it is *djagadakis*. But the voice of the Comforter, emanating from the throne of God, tells us that neither Movses nor Bedros is the beginning; nor are they the end. That voice incarnate in Jesus Christ, that Word who became flesh and dwelt among us, reminds us today through his servant Movses that our origin and our destiny are in the hands of Him who is the Alpha and the Omega. God takes no pleasure in seeing his children cry. God takes no pleasure in the death of his children, be they sinners or saints. God so loved Movses, and all his loved ones; God so loved you and me, that he gave all he had, His only Son, so that none should perish, but that all may have life eternal.

This is the living Word whom we preach, in season and out of season, during Sunday worship and Saturday memorial service. This is the gospel which Movses preached in word and in deed. As the Word personified in Jesus of Nazareth, so did the gospel of Jesus Christ personified in his servant Movses. The same spirit who was upon Jesus and who sent Him to preach good news to the poor, was also upon his servant Movses, whom He sent not only to preach the good news but to **be** the good news of God's unfailing love for His children, be they in the Middle East or Armenia, in Australia or North America, in Europe or in South America.

I am one of those who often blamed Movses for working tirelessly despite his delicate physical condition. He did a lot of work in the office. But his real office was the world, the world whom God loved, the



world of the victims of a devastating earthquake in Armenia, the world of refugees and displaced people in Europe, America and the Middle East, the world of the sick and the elderly, the poor and the hungry, the world of young minds craving for an education. He tried to reach out and bear the good news of his Master. In that same letter to Timothy, St. Paul writes what is so true of Movses as well: “The time of my departure has come.” Neither family nor friends could restrain Movses; and he, too, was well aware that the time of his departure was near. And now that our brother has joined St. Paul and all the saints of God, he, too, can declare victoriously saying: “I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness.” (4: 6-8) This declaration is confirmed by another voice from heaven: “Blessed are the dead who die in the Lord... that they may rest from their labors.” (Rev. 14:13)

What about us? Is there such a blessing? Yes indeed; a blessing and a challenge. “Blessed are those who mourn,” says the Word, “for they shall be comforted.” (Mt. 5:4) Lest we feel too comforted or comfortable, there is also a challenge which Movses and all the Saints put before us. All the giants of faith, including Abraham, are imperfect and their work is incomplete according to the author of Hebrews. Movses left many tasks undone. “God has foreseen something better for us,” writes this author, “that apart from us they should not be made perfect.” (Heb.

*(Continued on the following page)*

\*Rev. Dr. Peter Doghramji is the interim minister of the Armenian Evangelical Church of New York. This message was delivered on Saturday, September 30, 2000 at the Armenian Presbyterian Church of Paramus, NJ, during the Service of Memory and Thanksgiving for the life of Rev. Movses B. Janbazian.



## "Movses, My Dear Brother, God's Faithful Servant"

Andrew Torigian

I used to meet with Rev. Movses Janbazian on a daily basis, and I had a very close relationship with him. I never had a brother but we loved each other as brothers. What struck me most about Movses was his strong dedication and ardent fervor for the AMAA and the Armenian people. His dreams were limitless.

The AMAA has really been fortunate over the years because the position of the Executive Director has been filled with extremely competent individuals. When our immediate past Executive Director, Rev. Giragos Chopourian, recruited Movses to become his Field Director, it showed that Rev. Chopourian had a very special talent for picking leaders. Because, when Movses became the Executive Director, he brought in a new standard of excellence, and he became the pinnacle of our Executive Directors, especially when the opportunities were opened to us in Armenia where the needs were so great both economically and spiritually.

Under the leadership of Movses, our AMAA efforts were directed more to Armenia than any of the other 21 countries the

AMAA serves.

We, in the Diaspora, are gradually being absorbed by the countries we live in. Movses always felt that the true promise of continuing our Armenian heritage, culture and Christianity – would be in Armenia. He wanted our focus to be on developing, funding and supporting such projects and activities that help plant and nurture faith in communities which faithfully declare the Gospel of Jesus Christ and openly demonstrate God's love.

He wanted the AMAA to develop a special mission and service ministry to respond to the urgent needs of those Armenians who are living in Eastern Europe and in the former Soviet Republic, who, having lived under the rule of an atheist totalitarian regime, for the most part, have lost their Christian faith and spiritual values.

Movses also had the vision that as a Christian missionary organization, the AMAA is committed to God's redeeming work which is aimed at the entire creation. Therefore, the AMAA can exist and serve as a Christian missionary agency when its programs reach out



not only to Armenians but also to all peoples.

The AMAA, under the strong direction and guidance of Movses, grew tremendously both financially and spiritually. On this occasion of his funeral, we have to praise God for giving us Movses and remind ourselves of God's place in the history and ministry of the Association, as God has inspired our founders, leaders, members, workers and mission partners of the AMAA.

Movses, my dear brother, God's faithful servant, we will truly miss you! □

(continued from page 8)

11:39-40) Only Christ is "the pioneer and perfecter of our faith." (12:2) In his name, we are called to continue what the patriarchs, apostles, and all the saints began. We who honor the memory of our beloved Movses receive the same challenge and exhortation: "Bedros, preach the word." Movses is calling his loved ones and friends to preach the good news, to share it, and to be the good news of God to the world He loves so much.

It was on a Sunday afternoon when a saint exited on the Island of Patmos heard a loud voice like a trumpet saying: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore!" (Rev. 1:17-18) May we today hear the same voice through this memorial service, the comforting and reassuring voice of our risen Lord and Savior, telling us, "fear not; let not your hearts be troubled; trust me and trust God. I died, but I am alive. So is Movses. Such is also your destiny." Amen! □

Yerevan, September 29, 2000

*To the Janbazian Family,*

*It is with great sorrow that we learned of the death of Rev. Movses Janbazian, Executive Director of the Armenian Missionary Association of America, Secretary of the Armenian Evangelical World Council, and member of the Board of Directors of the "Hayastan" All-Armenia Fund.*

*Rev. Movses Janbazian was a well-known activist in our public and governmental circles and a greatly respected religious leader.*

*Please accept my sincere condolences in connection with the passing of Rev. Janbazian. His loss is great for all of us.*

*Robert Kocharian  
President of the Republic of Armenia*

*(translated from Armenian - the original of the letter is printed on page 18)*

## "Our Counselor, Our Advisor, Our Mentor, the Philosopher, the Thinker, the AMAA Leader"

Robert Hekemian, Jr.\*

Where do I begin? What can I say that conveys the sorrow and deep loss which we all feel today? What can I say that adequately pays tribute to this remarkable man whom we all love so dearly? What can I say to his loving wife Louisa, son Vahak, daughter Ani, mother Agnes, brother Hagop, sisters Marie, Vehanoush, Sona and Ani that can give them comfort in some meaningful way? In such sorrow we often look to those closest to us for answers. So often many of us would seek Rev. Movses' council in coping with the sadness of today. Unfortunately, our counselor, our advisor, our mentor, the philosopher, the thinker, the AMAA leader and our dear friend is "not in." We are no longer able to call upon him. We are, however, truly fortunate to have his spirit and wisdom to turn to as we forge ahead with our lives.

I have never met a person like Rev. Movses, nor do I believe that I will ever again. His compassion, selflessness, wit, intelligence, modesty and wisdom were truly unique. As a man, his service to God, Christ, Church, family and mankind was unsurpassed. He accepted everyone in a true Christian manner.

My family was very close to Rev. Movses. In fact, my father is proud to be able to consider Rev. Movses as his best friend. To my family he provided spiritual guidance and helped us through our personal problems, and believe it or not, at times, provided insightful business advice. My father often remarked, life could not present a challenge which Rev. Movses would not have been able to rise to and master.

Rev. Movses cherished and loved the AMAA. In fact, he chose to devote his life to helping people and fostering Christianity worldwide through his dedicated service and leadership to the AMAA. I do believe that Rev. Movses would have preferred no other position. Recently, both he and Louisa, independently, told me that his work and his interaction with such diverse people from around the world had allowed him to live the equivalent of three lifetimes. Needless

to say, this was simply not long enough.

My mother has always said that our family has been truly blessed and privileged to have such a beautiful friend. Her words are so very true. Being in Rev. Movses' presence was special. Hearing him speak was inspirational. The message he conveyed convinced me over and over that, indeed, there is a God, and a Christ, and for this reason I believe that Rev. Movses would not have wanted us to mourn his passing, but instead, to celebrate his life.

Rev. Movses had an incredible zeal for life. The sparkle in his eye and his typical warm greeting were indicative of his genuine interest and compassion for people. His special gift for instilling a sense of comfort and ease was instrumental in his contact with people. Very simply, he was a delight to be with. His example made us reflect upon ourselves and strive to be better human beings. He led not just by words, but by example.

During the Christmas season our families made it a tradition to attend Handel's Messiah. During the performance last Christmas I noticed Rev. Movses joyfully singing the verses, and although I knew far fewer verses than he, we were able to sing some of them together – much to the dismay of others in attendance. Indeed, this was a very special night and a great performance. At the time I didn't realize that it would be the last Messiah that we would attend together. After the performance something memorable occurred. Rev. Movses and I discussed Handel's great work and the miracle of its



existence. He then asked what the Messiah meant to me and I replied that it was a musical masterpiece that explained the story of the life of Christ. He smiled and nodded, but he didn't say anything. His silence and his smile clearly conveyed that I had missed "something" very significant. He then stated softly "The trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed" (First Corinthians, Chapter 15, Verses 52-53. Messiah Part 3, Verse 46 by George Frideric Handel). He repeated "We shall be changed" several times and I realized, despite hearing this work so often before that, in fact, I did not, until then, understand the true meaning of this masterpiece. This, was the teacher in him.

Indeed, my friend, the trumpet shall sound. And on that day, I know I will hear Rev. Movses' beautiful voice say "Brother Robert, it is so good to see you, come sit down, we have much to talk about."□

September 26, 2000

Dear Mrs. Janbazian,

Please accept my sincerest condolences and those of the staff of the Permanent Mission of the Republic of Armenia to the United Nations on the untimely passing away of your beloved husband Rev. Dr. Movses Janbazian. This is a tragic loss not only for your family, but for the entire Armenian people, since Rev. Janbazian was a devoted patriot, who dedicated his life to Jesus Christ and Armenia. We are deeply shocked by his death and we will always feel his absence amongst us.

Movses Abelian  
Ambassador

Permanent Representative of Armenian to the UN

\*Mr. Robert Hekemian Jr. is the Chairman of the AMAA's Scholarship Committee and a close friend of the Janbazian family.

## "A Delightful Human Being, a Wonderful Friend"

Dale Bishop\*

Over the years I have had the privilege of joining this Armenian Evangelical community in times of celebration and joy, sharing the sense of accomplishment you have justifiably felt in your ministries around the world. You have made me to feel a part of the family.

Families come together, however, not only at times of joy and celebration, but also at times of sadness, and so I feel privileged by your invitation to me to join you in mourning the loss of our dear brother Movses. I am particularly grateful to Louisa and to Karl for extending that invitation. I am grateful as well that Rev. Barbara Kershner Daniel, Chair of the United Church Board for World Ministries, on which Movses served faithfully, is also able to join us in this service of remembrance.

Not long after Movses had assumed his responsibilities as Executive Director of the AMAA, he invited me to bring greetings at the Annual Banquet of the AMAA. He asked me to talk about our church's history with the Armenian Evangelical Church, and with the AMAA, about our hopes for the future of our cooperation in mission, about how I regarded the witness of the Armenian nation. Then, with that mischievous smile we all know so well, he said, "And keep it to two minutes."

Movses knew that he had asked me to do the impossible, and he also knew that I would do it. Movses had a way of asking people to do more than they ever imagined they could do, and, because it was Movses who was asking, they did it. He asked much of people, because he asked even more of himself.

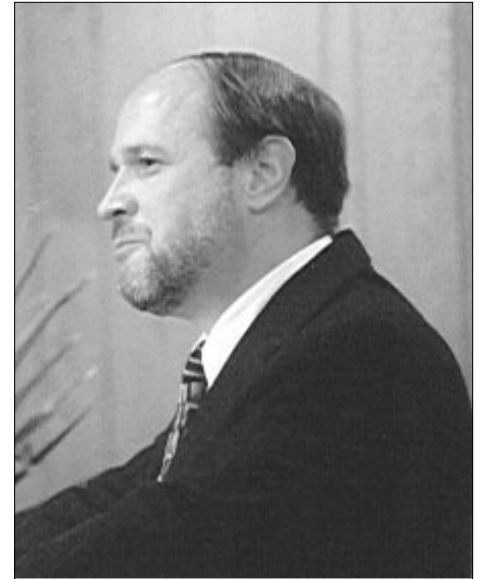
We have heard, and will yet hear more about the life and ministry of Rev. Dr. Movses Janbazian, about the wonderful things he did for his church and for his nation. I will also remember Movses as a delightful human being, a wonderful friend. I will always remember standing beside him in Holy Etchmiadzin, hearing him sing, word for word, the Holy Mass. I will remember a visit to the opening of an AMAA community center in a small and very depressing town in Armenia. It was

*\*Dr. Dale Bishop is the Executive Minister of Wider Church Ministries of the United Church of Christ.*

10:00 in the morning, and, after the formalities, we gathered around a table on which was displayed an array of beverages. I picked up a bottle of something called "Armenian Champagne." The label on the bottle described it as "strong, white, bubbling drink." When I showed this to Movses he said, "Armenians tell the truth."

I feel deeply privileged to have been considered a friend, a close friend, by Movses. And, in his loss, I feel that I have lost a brother. He brought out the best in all of us, because he demanded the best in himself. I will miss him deeply.

But the best tribute to Movses will not be the words we say about him, however much we long to capture in them our love for him. The best tribute will be our commitment and faithfulness to the Gospel that lay at the very



center of his life. Through our tears, we will continue to see that wonderful smile that evoked such love and loyalty, and we will smile, too, in gratitude to the God who gave us Movses. □

*With deep sorrow I received the news of Rev. Movses Janbazian's untimely death and I count it as my obligation to pay tribute to his memory.*

*Rev. Movses Janbazian was the example of a modest and unpretentious man, open-minded and dedicated, devoted and mindful patriot, and will remain the same in my memory.*

*His death is a great loss for our nation, the Armenian Evangelical Church, his relatives and friends: I personally have lost a close and sincere friend, with whom I often had pleasure to communicate.*

*Please convey my deepest condolences to Rev. Janbazian's colleagues in faith, his relatives and sincere friends.*

*President Levon Ter-Pedrosian  
Yerevan, Armenia, September 27, 2000*

*(translated from Armenian - the original of the letter is printed on page 18)*

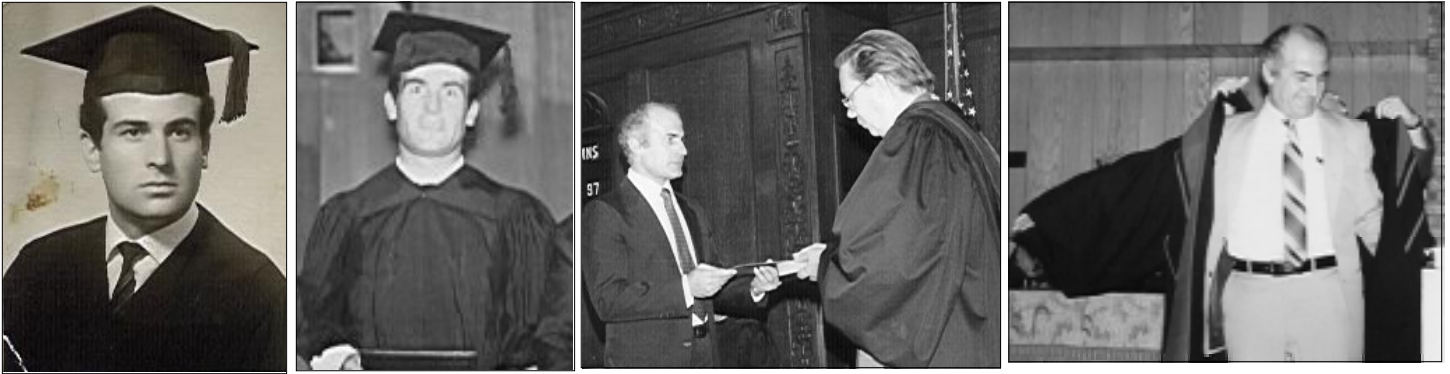
*Embassy of the United States of America  
Yerevan, Armenia, October 4, 2000*

*It is with great sorrow that we learned of the passing away of our dear friend and colleague Rev. Movses Janbazian. During the past two years I had the pleasure of frequently meeting him here in Yerevan and in the U.S. and having long conversations on issues of mutual interest and collaboration. He was a man of bright intellect, vision and integrity who put his talents to good use to help in the spiritual renewal of his people and the development of Armenia. He was a true leader and a man of God and his loss will be felt for a long time.*

*We join you and your community in mourning his demise and ask for the Lord's consolation for you, his family and the Armenian people.*

*Sincerely,  
Michael C. Lemmon, US Ambassador*

## IMAGES FROM THE LIFE OF A DEDICATED SERVANT



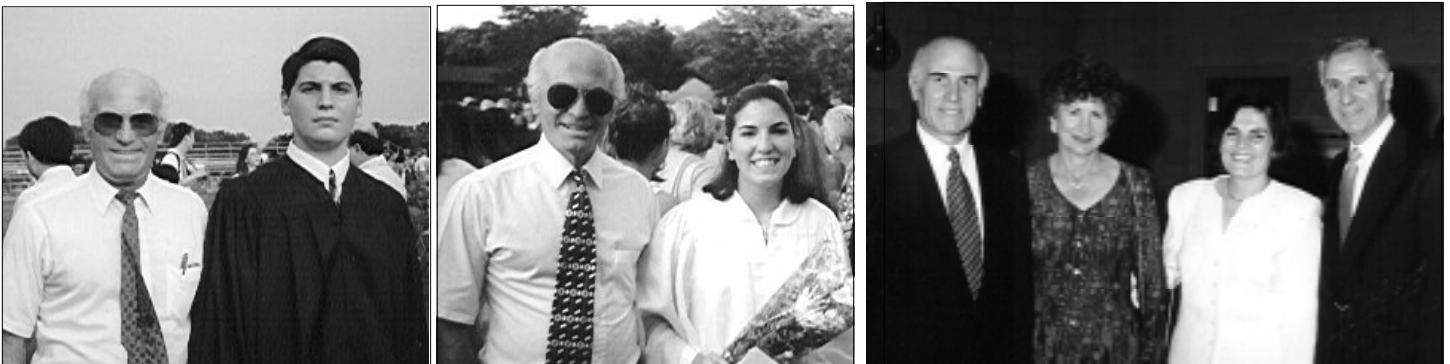
*Rev. Janbazian's graduation from Haigazian University with a B.A. in European History (June 1968) and from the Near East School of Theology with an M.A. in Christian Education (June 1971); Rev. Arthur Wells of NY Conference of the United Church of Christ presenting the Bible after the ordination, October 21, 1984; Rev. Janbazian receiving the pastoral gown after his ordination during a special service at the Armenian Presbyterian Church of Paramus, NJ (Nov. 4, 1984).*



*Rev. Janbazian delivering his keynote address at the 150th Anniversary celebration of the Armenian Evangelical Church on July 4, 1996 at the Yerevan Philharmonic Hall; Receiving an Honorary Doctor of Divinity Degree from Haigazian University's President, Dr. John Khanjian, July 1998; and at the ground breaking ceremony of the Evangelical Church of Armenia in Vanadzor, Armenia, July 1999.*

**In 301 A.D. our forebears made a covenant with Jesus Christ. If we fulfill our commitment to that covenant, then God will abundantly bless our small but precious nation, and He will make our nation a source of blessings not only to its sons and daughters, but also to its neighboring peoples and to all humanity. We believe that this is our nation's reason for being; this is our people's mission in the world; and this is the God-ordained destiny of our Haigaznian race.**

**May God bless the Republic of Armenia and the children of our nation living in the Motherland and in the Diaspora, now and always. Amen.** (from Rev. Janbazian's message at the Armenia-Diaspora Conference in Yerevan)



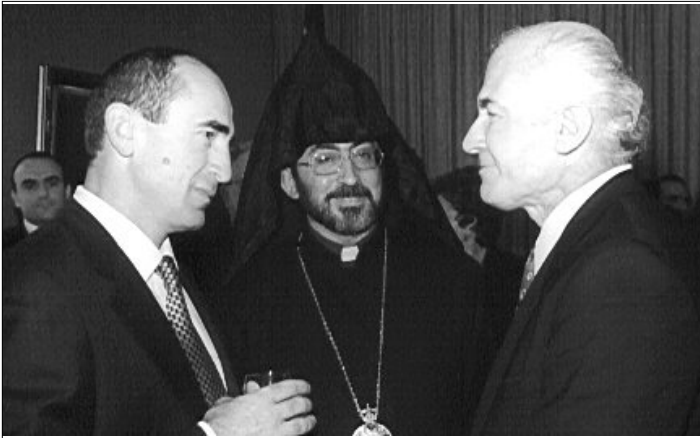
*Rev. Janbazian with his son Vahak and Daughter Ani during their graduations from High School (1997 & 1999). Rev. Janbazian and his wife Louisa (2nd r.) with Governor George Duekmejian and his wife Nov. 5, 1994.*



## IMAGES FROM THE LIFE OF A DEDICATED SERVANT

**"...attainable unity in the Diaspora, and between Armenia and the Diaspora is necessarily based on the following principles:**

- non-negotiable and unreserved unity, and even uniformity, in essential and vital issues;**
- freedom and understanding in non-vital and non-essential issues; and**
- mutual love and respect in all issues."** (from Rev. Janbazian's message at the Armenia-Diaspora Conference in Yerevan)



*Rev. Janbazian's last meeting with President Robert Kocharian in New York, on September 8, 2000, at the Diocese of the Armenian Apostolic Church. (photo by J.K.Hovhannes)*



*Rev. Janbazian with His Holiness Karekin I , Catholicos of All Armenians (middle), and His Beatitude Hovhannes Bedros XVIII of the Armenian Catholic Church In Sept. 1997).*



*Rev. Janbazian (2nd from left) with Armenian government officials and church leaders at the opening ceremonies of the historical Armenia-Diaspora Conference in Yerevan, on Sept. 22, 1999.*



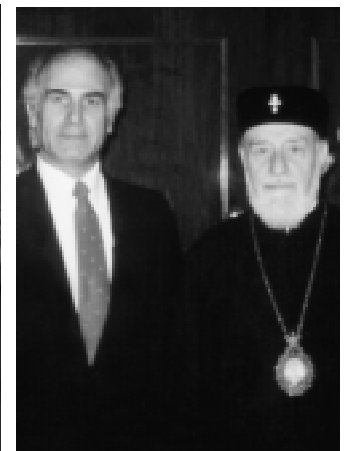
*Rev. Janbazian and his wife, Louisa, with His Holiness Aram I, Catholicos of the Great House of Cilicia, October 6, 1997 at the Headquarters of the AMAA.*



*Rev. Janbazian during one of his visits with President Levon Ter-Petrossian (July 1996).*



*Rev. Janbazian with His Holiness Karekin II, Catholicos of All Armenians - September 8, 2000*



# Movses Boghos Janbazian, A Chip of the Life Block

Megrdich Karageozian\*

**When God tossed me as a pebble  
Into the wondrous lake of life,  
I caused numerous concentric circles  
On its surface of joy and strife.  
But when I reached bottom level,  
I grew calm, wise, but tired of the drive.**  
(After Gibran. Khalil Gibran)

**W**e are gathered around the pebble, Movses Boghos Janbazian, gathered in an ever-growing set of concentric circles of his love, joy and life struggle.

Here is the first circle: his family.

The family that gave him life; the family that became his life. His dear mother is here; his loving wife, life-partner and companion of his love pilgrimage. His pride and joy Vahak-Boghos and Ani-Agnes, his kind sisters and proud brother and their families.

This first circle of love, the family; through which God gave him to us, propels into the second circle - his friends.

Friends old and new, young and - well, not so young are here. Movses was a good friend. He valued friends and friendships, which he nurtured with loving-concern and caring-contact, interested in the very details of our lives, family, our hopes, our health and well-being.

We see the third circle.

This is the circle of his obedient service and able leadership: the AMAA. Movses was challenged by the ideals of the AMAA and answered promptly. As field-director and then executive-director, he gave it his God-given talents, his time, energy and dedication. It became the air by which he lived and in which he soared to new heights of service and leadership, of Christian stewardship and evangelistic mission. He developed his abilities further to serve the AMAA and through this, his beloved association.

The fourth circle, that of the Church is here.

It is indeed very hard to see clearly whether it is the Church who brought him to the AMAA, or the AMAA, which gave

him to the Church. Movses prayed with the Church and for the Church. He believed in establishing the new Church and nurturing the old. His Church is not exclusively Evangelical, but inclusively also Apostolic and Catholic. Through his efforts our Church has grown strengthening so many old ties with sister organizations and churches and establishing many new ones.

Movses' vision of the Church was not confined by geography either. The fifth circle present around him is the Armenian Evangelical World council. He believed in it and served it faithfully as president and secretary. He tried to inspire us all by the greater vision of its mission and witness. The whole Armenian Evangelical Church, congregations and unions in the world are here around him.

Circle number six is our Armenian Nation.

Our nation, in Armenia and the Diaspora was on his heart. Movses was moved by everything that was Armenian. Language, art, literature and music, traditions and challenges inspired him. One looks at the itinerary of his travels, and one is bound to think that he was trying to wear down the bridges, trotting over them between the AMAA office and Armenian communities in the twenty two different countries of AMAA's mission. However, the bridges were not worn down, but strengthened further by his every step.

Seven: love for his fellow men.

Movses was a man who loved and wanted to serve his fellow man, because of his love for the Son of Man, Jesus Christ in whom he believed. Every man, close or foreign, needy or fulfilled, was an opportunity for him to meet his Master and Savior God. Movses was certainly prepared to meet his God. It is our cherished belief and firm conviction that he is now in that awesome, joyful and blessed presence to praise the Lord and receive from Him the crown reserved for the faithful.

We are gathered, all seven circles, around Movses Janbazian, for the pain and fear of having lost him forever. He, on the other hand, would still want us to surround him in God's kingdom. Have we lost him? We are



surely going to miss him, but will also be surely blessed for having known him and having been touched by his life.

We in the Union of Armenian Evangelical Churches in the Near East, his friends, his mission-partners, colleagues, pastors and believers shall ever look up to this, the challenging and inspiring example of Movses B. Janbazian. Not to just remember him as an even beautiful precious pebble, sunken and lost at the bottom of the lake of life, but the blessed chip of the real stuff and substance of life, the rock of our faith, the eternal living Christ.□

## A SERVANT OF GOD In memory of Rev. Movses B. Janbazian

A light that shone  
Amongst our flock...  
Has swiftly left our fold.

A mark was left  
Our hearts are sad  
We'll ne're forget, the gift we had.

A man of God,  
He walked the walk  
and talked the talk.

He touched us all,  
his life was love,  
His faith a shining rod.

*Sunny Tashjian  
Wilmette, IL*

\*Rev. Megdich Karageozian is the President of the Union of the Armenian Evangelical Churches in the Near East.

# ՎԵՐ. ՄՈՎՍԷՍ ՊՕՂՈՍ ՃԱՆՊԱԶԵԱՆ (1945–2000)

Վահան Յ. Թուրքիկեան\*

«Ձե՞ք գիտե՞ր որ այսօր Իսրայելի մէջ մեծ իշխան/գորավար մը ինկաւ» (Բ. Թագաւորաց 3. 38):

**Ա**յս ձեւով Դաւիթ Թագաւոր կը հաղորդէր իր գինակից բարեկամ Ներեան Աբենների մահուան գոյժը:

Երբ անցեալ երկուշաբթի, Սեպտեմբեր 25-ին, ինծի կը հաղորդուէր մեր սիրելի գործակից եղբօր՝ Վեր. Մովսէս Ճանպազեանի մահուան գոյժը, իր սկզբնական ցնցումէն ետք, ես ալ տարուեցայ մտածելու թէ այդ օրը Հայ ազգին մէջ մեծ գօրաւար/իշխան մը կ'իյնար. կ'իյնար պատնէշի վրայ մարտնչող մարտիկի մը նման:

Ո՞վ էր քրիստոնէական ծառայութեան պատնէշին վրայ ինկող այս մարտիկը:

Վեր. Մովսէս Պօղոս Ճանպազեան ծնած էր Այնճար, Լիբանան, 1945-ին: Զաւակն էր Տէր եւ Տիկին Պօղոս եւ Ակնէս Ճանպազեանի եւ եղբայրը՝ երեցկին Մարի Սարմազեանի, Վեհանուշ Սուտի, Սօնա Գուճանեանի, Անի Հասարճեանի եւ Յակոբ Ճանպազեանի: Իր նախնական եւ երկրորդական ուսումը ստացած էր իր ծննդավայր Այնճարի Հայ Աւետարանական Վարժարանին մէջ, որմէ ետք շրջանաւարտ եղած էր Պէյրութի Հայկազեան Համալսարանէն եւ Մերձաւոր Արեւելքի Աստուածաբանական Ճեմարանէն՝ 1971-ին:

Շրջան մը որպէս երիտասարդաց առաջնորդ, այցելու քարոզիչ եւ ընկերային ծառայութեան գործիչ ծառայած է Զահլէի, Դամասկոսի եւ Թրաքի Հայ Աւետարանական շրջանակներու մէջ: Ապա, 1973–1980 ծառայած է որպէս հովիւ Սան Փաւլոյի (Պրազիլ) Հայ Աւետարանական Եկեղեցւոյ մէջ:

1978-ին կ'ամուսնանար Օր. Լուիզա Եոլմուշաքեանի հետ եւ Աստուած կը բաղտաւորէր իրենց ընտանեկան բոյնը երկու գաւակներով՝ յանձին Վահագնի եւ Անիի:

1980-ին ան կը սկսէր ծառայութեան նոր ասպարէզ մը որպէս Ամերիկայի Հայ Աւետարանական Ընկերակցութեան Դաշտի Տնօրէն եւ ապա 1987-էն ի վեր ան կը ծառայէր որպէս Գործադիր Տնօրէնը նոյն կազմակերպութեան:

1984-ին ան կը ձեռնադրուէր Հիւսիսային Ամերիկայի Հայ Աւետարանական Միութեան եւ տեղական Միացեալ Քրիստոսի Եկեղեցիին կողմէ:

Իր ծառայութեան տարիներուն Աւետանչականը մեծցաւ եւ ծաւալեցաւ թէ՛ նիւթապէս եւ թէ՛ իր ծառայութեան ասպարէզով: Աւետարանչականը ոչ միայն օժտուեցաւ իր ներկայ փառաւոր չէնքով, այլ իր նիւթական կարողութեամբ գլեց անցաւ հարիւր

\*Վեր. Դուկտ. Վահան Յ. Թուրքիկեան ցախագահն է Հիւսիսային Ամերիկայի Հայ Աւետարանական Միութեան եւ ցախագահը՝ Հայ Աւետարանական Համաշխարհային Խորհուրդին: Այս պատգամը հաղորդուեցաւ 30 Սեպտեմբեր 2000-ին, Բրքէմըսի (Նիւ ձքրգի) Հայ Երիցական Աւետարանական Եկեղեցիին մէջ, Վեր. Մովսէս Ճանպազեանի մուրհակէն Յիշատակի եւ Գոհարանութեան պաշտամունքին ընթացքին:

միլիոնի (100 միլիոնի) գումար հարստութիւնը: Անոր անդամակցութիւնը հասաւ քսան հազարի եւ անոր ծառայութեան դաշտը ընդարձակուեցաւ քսան երկու երկիրներու տարածքին:

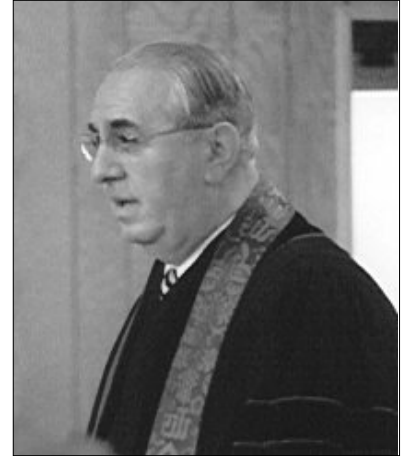
Վեր. Ճանպազեանի ծառայութիւնը Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան գծով եղաւ նախաինս-մական: Կարծես Աստուած գործի կանչած էր շիտակ մարդը, շիտակ գործին համար, շիտակ ժամանակին: Մովսէս Ճանպազեան այնպիսի ժամանակ մը գործի կանչուեցաւ երբ Հայ Աւետարանչականը իր մտքի, հոգիի եւ նկարագրի բարեմասնութիւններով օժտուած առաջնորդի մը պէտքը ունէր: Յատկապէս Հայաստանի մէջ, Վեր. Ճանպազեան շինարար Հայ առաջնորդը դարձաւ: Շնորհիւ խումբ մը գործակիցներու եւ օգնականներու ան իրական առաջնորդութիւն Հայթայթեց նախ 1988-ին երկրաշարժէ վերապրող հազարաւոր Հայորդիներուն կեանքը վերականգնելով եւ ապա տասնեակ մը եկեղեցիներ ու կրթական եւ բարեխնամ կազմակերպութիւններ հիմնելով:

Բայց Վեր. Մովսէս Ճանպազեանի ծառայութեան ծիրը չսահմանափակուեցաւ սոսկ Աւետարանչականով: Ան տարածուեցաւ Հայ Աւետարանական Համաշխարհային Խորհուրդին եւ անոր հինգ բաղկացուցիչ եկեղեցական Միութիւններուն Հայաստանի Համահայկական Հիմնադրամին, Ստեփան Փրիլպոսեան Հիմնարկութեան, Մերձաւոր Արեւելքի Աստուածաբանական Ճեմարանի եւ Հայկազեան Համալսարանի Հոգաբարձութեան, յիշելու համար մի քանին, այն տասնեակ մը կազմակերպութիւններուն, որուն ան ծառայեց մեծ նուիրումով:

Արդարեւ, Վեր. Մովսէս Ճանպազեան ընտիր «իշխան» մըն էր ժամանակակից Հայ իրականութեան մէջ, որուն անժամանակ եւ անակնկալ մահը մեծ բաց մը կը թողու մեր անհատական եւ հաւաքական կեանքին մէջ: Իր մատուցած ծառայութիւնները երախտագիտութեամբ պիտի յիշուին ամէնուրեք՝ Սայր Հայրենիքէն մինչեւ Սփիւռքի հեռաւոր գաղութները:

Ան որ ծանօթ էր իր կրօնական եւ աւետարանչական գործունէութեան, ճանչցած էր բազմալսատակ հոգեւոր գործիչը, մեծ աւետարանիչը:

Ան որ կարգացած էր իր յօդուածները մամուլի մէջ, ճանչցած էր բազմահմուտ մտաւորականը:



Ան որ լսած էր իր հայրենաշունչ ճառերը, ճանչցած էր գիտակից եւ գաղափարապաշտ հայրենասէրը:

Իսկ ան որ ճանչցած էր մարդը, ճանչցած էր սիրող, ծառայաւէր, զոհող եւ զոհուող, տուող եւ տրուող հայրդիրն:

Իր գործը ճանչնալ տպաւորիչ էր. իր գիրը կարգալ դաստիարակիչ էր. իր խօսքը լսել ոգեւորիչ էր: Իսկ իր կեանքը տեսնել համակ ներշնչիչ էր:

Աստուած օժտած էր զինք բազմաթիւ կարողութիւններով, ձիւքերով եւ տաղանդներով, որոնց իմաստուն շահարկութեամբ ան դարձաւ օրհնութեան աղբիւր մը շատերու համար:

Ան օժտուած էր զօրեղ իմացականութեամբ, մտածելու, ծրագրելու եւ վարչական բացառիկ կարողութիւններով:

Ան տեսիլքի մարդն էր, աստուածային տեսիլքին, որուն «հնազանդ» եղաւ մինչեւ ի մահ: Այդ տեսիլքին հետ ան միացուց անյողդողդ հաւատք, աննկուն կամք եւ յամառ աշխատանք:

Ան եղաւ նաեւ գործի մարդ՝ ծառայութեան ճամբով: Անոր գործերը ցուցաբերեցին իր միտքը, նկարագիրը, եւ անձնաւորութիւնը: Իր ունեցած խոր եւ գիտակից սէրը իր պաշտօնին ու գործին նկատմամբ, դարձաւ գրաւականը իր յաջողութեան: Օրուան քսան-չորս ժամերուն գոնէ տասնութըն եղան իրեն համար աշխատանքի բնականոն ժամեր: Ան իր ետին թողուց անմոռանալի ու մեծ վաստակ մը աւետարանչական, հովուական, կրթական, ու բարեսիրական ծառայութիւններու: Ետին թողուց նաեւ անկամքի բաց մը երբ անդարձ մեկնեցաւ մեզմէ 55 տարիքին:

Ու հիմա, մենք եւս կը հարցնենք գրեթէ դասական դարձած հարցումը՝ «ինչո՞ւ այսքան շուտ բաժնուեցաւ մեզմէ՝ երբ ան չէր ապրած իր հասակին ըման չափը»: Ոչ ոք գիտէ պատասխանը այս «ինչո՞ւ»ին: Կը հաւատանք, սակայն, թէ երկիրքի ժամացոյցը տարբեր է մեր այս երկրին ժամացոյցէն: Աստուծոյ խորհուրդներն ու գործերակերպը տարբեր են մարդկայինէն: Վերահասու ենք նաեւ այն իրողութեան թէ Աստուծոյ համար կարելորդ ապրուած կեանքի մը որակն է եւ ոչ թէ քանակը՝ տարիներու: Ուրեմն, կասկած չունինք որ մեր սիրելի Մովսէս եղբոր կեանքը պիտի չափուի ոչ թէ իր ապրած տարիներուն թիւով, հապա իր կեանքին խորքով, արժէքով, եւ բերած արդիւնքով: Այս չափանիշով ան ապրեցաւ «երկար» ու օրհնաբեր կեանք:

Եւ հիմա, Մովսէս Երկիրք փոխադրուած է: Եւ Աստուծոյ պատգամը այն է մեզի, ինչ որ էր Աւետեաց Երկրի Հանդիպակաց Յորդանանի ափին գտնուող Երբայեցիներուն, «Իմ ծառաս Մովսէս մեռաւ. հիմա ելի՛ր եւ անցի՛ր Յորդանանէն» (Յեսուայ 1.2):

Նոր մարտահրաւէրներու դէմ յանդիման պէտք է ելլենք եւ անցնինք մեր «Նոր Յորդանանները», հաւատքով, յոյսով եւ քաջութեամբ: Մովսէսի տեղ Աստուած անտարակոյս մեզի «Յետու» մը պիտի զրկէ, որովհետեւ Գործը ի՛նչ է եւ մենք ալ ի՛ր ժողովուրդն ենք:

Մեր աչքի արցունքները սրբելով, Ս. Հոգիին մխիթարութիւնը կը հայցենք իր հարազատներուն, ազգականներուն եւ գործակիցներուն եւ կ'ըսենք «Տէրը տուաւ, Տէրը առաւ, օրհնեալ ըլլայ իր կամքը»: Օրհնեալ ըլլայ նաեւ յիշատակը մեր սիրելի եղբոր Մովսէսին: Ամէն: □

ՍՏԱՌԱՊՈՍ ԿԱԹՈՒԼՈՍՈՍ  
ԿԱԹՈՒԼՈՍ  
ԱՄԵՆԱՅՆ ՀԱՅՈՑ  
ՄԱՅՐ ԱԹՈՒ Ս. ԷՉՄԻԱԾԻՆ



SUPREME CATHOLICOS  
CATHOLICOS  
OF ALL ARMENIANS  
MOTHER SEE OF HOLY ETCHMIADZ

Թիվ 1953

Սեպտեմբեր 30, 2000թ.

ՄԵԾԱՐԳՈ  
ՏԻԱՐ ԷՆԴԻ ԹՈՐԵԿՅԱՆ  
ՀԱՅ ԱՎԵՏԱՐԱՆԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹՅԱՆ ՆԱԽԱԳԱՀ  
Նյու - Ջերսի, ԱՄՆ

Մեծարգո Տիար,

Արցախի Հայոց Թեմ կատարած Հովապետական Մեր այցելության ընթացքին սրտի խոր ցավով տեղեկացանք Հայ Ավետարանական Ընկերակցության նախագահ՝ Վերապատվելի Մովսէս ճանապարհի անժամանակ մահվան մասին:

Մեր բացակայության, վաճառական խորհուրդը հանուն Մայր Աթոռի Մեր ցավակցությունն է փոխանցել Ձեզ և հանգուցյալի սգակիր ընտանիքին:

Հովապետական այցից Ս. Էջմիածին վերադարձից հետո հարկ ենք համարում, որպէս Ամենայն Հայոց Հայրապետ, Հայ Առաքելական Եկեղեցու անունից մեկ անգամ ևս սրտակցության, սփոփանքի ու մխիթարության Մեր խաչքը հղել Ձեզ և հանգուցյալի ընտանիքին՝ արթըրով առ Աստված ի Տեղ հանգալ պիտեստատեմք Իմ կողմից ճանաչողական հոգով համոզուածով:

ARMENIAN  
CATHOLICOSATE  
OF  
CILICIA  
ANTELIAS - LEBANON



ՍՏԱՌԱՅ ՅՈՒՍԻՍԻ ՔՐԻՍՏՈՍԻ ԵՒ ԱՆՀԱՍՏԱՆԵՒԻ ԿԱՄՈՒՐՈՍ ԱՍՏՈՒԹՅՈՑ ԵՒ ԸՆՏՐՈՒԹԵԱՄ  
ԱԶԳԻՍ ԵՊԻՍԿՈՊՈՍԱՊՈՍ ԵՒ ԿԱԹՈՒԼՈՍՈՍ ՀԱՅՈՑ ՄԵԾԻ ՏԱՆՆ ԿԻԼԻԿԻՈՑ,  
ՇՈՒՐՔ, ՄԵՐ ԵՒ ԽԱՂԱՂՈՒԹԻՆ Ի ՏԵՄԻՆԵ ԵՒ ՈՐՈՇՈՅ ՀԱՅԿԱԹՈՍԱԿԱՆ Ի ՄԵՆՁ  
ԵՒ ՕՐՀԱՌԹԻՆ ՅԱՅՈՑ ՄԵՐՈՑ ՀՈՐՈՑ ԳՐԻԳՈՐԻ ՆՈՒՍԱՌՈՐԴՆ:

ԱՌ ՎԵՐԱԳԱՏՈՒՆԻ ՄՈՎՍԵՍ ԳԱՐԵՍԻԱՆ  
(Յեմ մահու)  
ՆԻ ԳՐԵՐ, ՄԵՍԵՍԱՆ ԱՆԱԳԱՆԵՐ

Վերապատուելի Մովսէս ճանապարհի մահը խոր ցաւ պատճառեց բոլոր անոնց, որոնք ճանաչած զինք: Մեծ է եւ Մեր ուսանողական տարիներէն սկսեալ մօտէ ճանչցած ենք Մովսէսը եւ իր հետ գործակցած զանազան տարիներով ի խնդիր Դիպտոմոսական հաւաքի առաւել զօրացման եւ մեր հոգեմտաւոր արժէքներու տարածման մեր ժողովուրդի կեանքէն մերս, ինչպէս նաեւ Հայաստանի հզօրացման եւ մեր ազգային իտելաներու իրականացման:

Արդարեւ, Վերապատուելի Մովսէս ճանապարհի իր ուսանողական տարիներէն սկսեալ մինչեւ հոգեւոր իրաւունքին, եւ իր ստանձնած զանազան պատասխանատուութիւններուն մէջ եղաւ ու մնաց ճշմարիտ քրիստոնէս ու ճշմարիտ հայ մարդը: Քրիստոնէութիւնը իրեն համար սոսկ ծէս ու անտուածաբանութիւն, դասանք ու պաշտամունք չէր, այլ՝ ամբողջական ազգային ու զինակից յանձնարարութիւն: Անա քէ ինչու քրիստոնէութիւն ու հայութիւն գեղեցիկեմ ընդիլուգում մնացին Մովսէսի կեանքին ու ծառայութեան մէջ: Աստուածաշնչական սկզբունքներն ու ճշմարտութիւնները ան փորձեց ազգային ծառայութեան ճամբով բաշխել բոլորին, Լիբանանի քէ Գրազիլի, Ամերիկայի քէ Հայաստանի մէջ:

Վերապատուելի Մովսէս ճանապարհի եղաւ Քրիստոսի ճշմարիտ հետեւող ինչպէս նաեւ Քրիստոսի Աւետարանը հայու լեզուով մեր գաղափարներէն բերած Ս. Մեսրոպ Մաշտոցի ճշմարիտ աշակերտը:

Որպէս գնահատանք Աստուծոյ Սուրբ եկեղեցւոյ, մեր ազգին ու հայրենիքին կատարած իր անունը գոյնը պահած, պայտ կոնգրակալ յիշ մահու Վերապատուելի Մովսէս ճանապարհին կը շնորհեմք Մեծի Տանն Կիլիկիոյ Կաթողիկոսութեան

Ս. ՄԵՍՐՈՊ Գ ՄԱՇՏՈՑԻ Ե ՔԱՆԱԿԱՆ

Թող Աստուած իր երկնային բազալորութեան մէջ հանգցնէ Մովսէսի հոգին եւ իր այնհին, գաւակներուն, ծնողին, ազգականներուն ու իր պատկանած մեծ ընտանիքին՝ Հայ Աւե-



## Հայ Աւետարանչական Ընկերակցութեան Հայաստանի Ներկայացուցիչ՝ Վեր. Ռընէ Լեւոնեանի Խօսքը Վեր. Ծանապազեանի Յիշատակի Պաշտամունքին

**Ա**յսօր շատ բան չունենք ասելու, բացի այն, որ ձեզ սիրում ենք Լուիզա, մայրիկ, զաւակներ, եղբայր, քոյրեր եւ հարազատներ:

Վեր. Մովսէս Ծանապազեանի մահը մեծ ցնցում եղաւ ամբողջ ժողովուրդի համար: Ոչ միայն Հայաստանի Հայ Աւետարանական Եկեղեցիների անդամները, հոգեւոր գործիչներն էին սիրում Վեր. Մովսէս Ծանապազեանի, այլ նաեւ ողջ Հայաստանի ժողովուրդը եւ Հայաստանի Հանրապետութեան պետական այրերը մեծ սէր եւ յարգանք էին տածում Վերապատուելիին հանդէպ: Երկու օր առաջ, երբ Երեւանի մեր գրասենեակում ամբողջ օրն ընդունեցինք ցաւակցութիւններ, ոչ միայն ժողովուրդն էր գալիս իր յարգանքն արտայայտելու, այլ նաեւ դեսպաններ, մտաւորականներ, պետական այրեր, վերջին տարւոյ տարուայ քաղաքական գործիչներ, կառավարութեան անդամներ՝ ինչպէս այսօրուայ, այնպէս էլ նախկին: Եկան նաեւ տարբեր եկեղեցիների հոգեւոր առաջնորդներ, գլխաւորապէս մեր Մայր՝ Հայ Առաքելական Եկեղեցու սրբազաններ: Նամակներ ստացանք Վեհափառի կողմից, ինչպէս նաեւ Հայաստանի Հանրապետութեան Նախագահի՝ Պրն. Բորեւոյ Գոչարեանի կողմից: Իր նամակում, Նախագահ Գոչարեանը յիշատակում է Վեր. Մովսէս Ծանապազի տաղանդը իբրեւ ազգային եկեղեցական առաջնորդի:

Հայաստանը միշտ երազ եղաւ Մովսէս Ծանապազեանի համար, եւ մենք գիտենք, թէ ինչպէս 1988 թուի երկրաշարժից եւ 1991 թուին Հայաստանի անկախանալուց յետոյ, Վեր. Մովսէս Ծանապազեան իր բոլոր ուժերը ներդրեց, որպէսզի ինքը, Հայ Աւետարանչական Ընկերակցութիւնը, Հայ Աւետարանական աշխարհը եւ ձեզանից շատերն օգտական լինեն Հայ ժողովրդի եւ Հայաստանի ոտքի կանգնելուն, թէ՛ նիւթապէս, թէ՛ բարոյապէս ու հոգեւորապէս:

Մենք եւ ես հպարտ ենք, որ ունեցանք Վեր. Մովսէս Ծանապազեանի նման մի ղեկավար: Այժմ շատ դժուար է բոլորիս համար: Ես ամէն օր կապի մէջ էի Վեր. Ծանապազեանի հետ: Իմ ղեկավարն, իմ տնօրէնն էր, եւ ես չէի կարող Հայաստանում իմ գործը կատարել, առանց օրեցօր իր հետ խոսելու, խորհրդակցելու, պայմանաւորուելու եւ ծրագրելու մեր յետագայ անելիքները:

Պէտք է ընդունենք, որ Վերապատուելին խիստ մարդ էր, աշխատանքի մէջ պահանջկոտ, միշտ կատարեալ գործ էր փնտռում: Բայց մենք սովոր էինք, մենք հենց այդ ձեւով էինք սիրում Վեր. Ծանապազեանին: Վերապատուելին մեզ բոլորիս սէր եւ գուրգուրանք ներշնչեց Հայաստանի եւ Հայ ժողովուրդի հանդէպ: Շնորհիւ վերապատուելիին ամբողջ աշխարհի Հայ Աւետարանականներն աւելի մեծ ներդրում ունեցան Հայաստանի մէջ:

Վեր. Մովսէս Ծանապազեանը իր ճառերում կամ խոսակցութիւններում, որոնք ուղղուած էին թէ՛ ժողովուրդին եւ թէ՛ պետական այրերին, ասում էր, որ առանց հոգեւոր արթնութեան, առանց Յիսուս Քրիստոսի հաւատքի մեր գործն ու ծառայութիւնը Հայաստանում անիմաստ է, եւ ուղում եմ,

որ այսօր մենք այս խօսքը եւ հասկանք, որ եթէ ինչ որ անում ենք, հաւատքով չենք անում, եթէ չենք հաւատում որ Հայաստանում հոգեւոր արթնութիւն պէտք է լինի, ապա այն ամէնն ինչ այսօր կատարւում է Հայաստանում դատարկ բան է: Վերապատուելին այս խօսքերը նշեց վերջերս՝ Նախագահի հետ հանդիպումներուն:

Վեր. Մովսէս Ծանապազեանը շատ տարբեր ձեւերով կապուած էր նաեւ մեր ժողովուրդի միաբանութեան հետ, յատկապէս եկեղեցիների հետ: Շատ սէր եւ յարգանք ունէր մեր Մայր Եկեղեցու՝ Հայ Առաքելական Եկեղեցու հանդէպ եւ տարբեր ձեւերով փաստեց, թէ ինչ ճանապարհ պէտք է առնենք: Վերապատուելին մի խօսք ունէր, որ շատ անգամ ասում էր, կարծես նշանաբան էր դարձել, որ երբ գալիս էր Հայաստան, միասին գնահատում էինք գործերը, հաւաքում էինք գործակիցներին, քաջալերում, նա ասում էր. «Ինչ որ Կ'ընենք լաւ է, բայց աւելի լաւ պիտի ըլլայ»: Երկու օր առաջ, երբ հաւաքուեցինք մեր գործակիցներին հետ, յիշեցինք վերապատուելիի գործը, եւ մեր աշխատակիցներից ոմանք, որ արդէն սովորել էին Պատուելիին, ասում էին. «Հիմա ի՞նչ պիտի անենք. ի՞նչպէս պիտի շարունակենք»: Մենք բոլորս երդուեցինք, որ աւելի աշխոյժ եւ եռանդով պիտի շարունակենք, քանի որ արդէն տեսիլքը կայ, ճամբան բաց է: Մեր գործակիցները աւելի մեծ տեսիլքով կը շարունակեն: Հակառակադրեր ունենք Հայաստանում, բայց թշնամիներ եւ հակառակութիւններ ամէն տեղ կան: Մենք գիտենք, որ լաւ ճամբան ընտրեցինք եւ Աստուծոյ շնորհքով պիտի շարունակենք աւելի մեծ գործեր կատարել բարոյական, կրթական, մշակութային եւ եկեղեցական ծրագրերով:

Վերջացնելով ուղում եմ ասել, որ բոլորս կորցրեցինք ընկեր, բարեկամ, հարազատ, բայց մենք գիտենք որ Աստուծոյ հաւատարիմ է եւ Վերապատուելին շատ պիտի բարկանար այսօր, եթէ մեզ տխուր տեսներ: Նա ուղում էր որ միշտ աշխոյժ, եռանդուն, ուրախ լինենք:

Դժուար է այսօր ուրախ լինել, բայց նաեւ ուղում ենք յարգել Վերապատուելիին յիշատակը: Հայաստանի Աւետարանական Եկեղեցու եւ այն բոլոր մարդկանց անունից, որ օրերս ինչ որ ձեւով իրենց ցաւակցութիւնները մեզ յայտնեցին, ուղում եմ ընտանիքին եւ նաեւ Հայ Աւետարանչական Ընկերակցութեան Նախագահին՝ Պրն. Թորիկեանին, եւ բոլոր անդամներին խորին ցաւակցութիւն եւ Սուրբ Հոգւոյն մխիթարութիւնը յայտնել: □



## ՃԱՄՊԱԶՅԱՆՆԵՐԻ ԸՆՏԱՆԻՔԻՆ



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(translated from Armenian - the original of the letter is printed above)

## AMAA's Eighty First Annual Meeting

This year's annual meeting of the Armenian Missionary Association of America (AMAA), unlike those of previous years, took place in a subdued atmosphere. The Association's growth and expansion during the past year were offset by the loss of its Executive Director, Rev. Movses B. Janbazian, whose sudden death a few weeks before the meeting shocked and saddened many people in the Armenian Evangelical community and beyond.

The Annual Meeting was held as planned except for the pastors and church workers retreat.

On Friday evening, October 20, the Board of Directors held the first of their two sessions. The Board members were augmented by AMAA church and chapter representatives and by delegates from abroad – about 70 participants altogether.

The annual meeting proper took place on Saturday morning. Reports were given by AMAA officers and committee chairmen,

as well as by representatives of AMAA chapters and mission partners from many countries. The results of the election of nine new Board members for the class of 2003 which was done through mailed ballots, were announced. A moving moment in the course of the meeting occurred when The Very Reverend Father Anoushavan Tanielian, representing Archbishop Oshagan Cholyan (Prelacy of the Armenian Apostolic Church – East Coast) presented "Saint Mesrob" medallion from Catholicos Aram I of the Great House of Cilicia for Rev. Movses B. Janbazian; it was accepted by AMAA President, Andrew Torigian, on behalf of the Janbazian family and the AMAA. This was the first time that an Armenian Evangelical clergyman had received this honor.

On Saturday afternoon, the Board of Directors held the second of its two sessions to elect its officers. Mr. Andy Torigian was re-elected President for the fourth consecu-

tive term. Later in the afternoon, there was a meeting of the Advisory Board of the Evangelical Theological Seminary of Armenia.

Saturday evening was devoted to a sit-down dinner at the Armenian Presbyterian Church of Paramus, NJ, served by church members for the 250 patrons in attendance. This was followed by a concert by the "Little Virtuosos" of Armenia, a group of six children, ages 9-14, with exceptional musical talent. These young prodigies astonished the capacity audience by their skill and versatility and drew a standing ovation.

On Sunday morning, the delegates attended AMAA's 81<sup>st</sup> Annual Meeting Worship Service at the Armenian Presbyterian Church of Paramus, NJ. The service included the installation of the AMAA's newly-elected officers.

The installation ceremony for the newly elected Board Members and Officers was carried out by Rev. Dr. Giragos Chopourian, Executive Director Emeritus of the AMAA, who was visibly moved by the experience. The worship service was "in celebration and thanksgiving for the life of Rev. Movses B. Janbazian". This theme was prominent in

*(Continued on the following page)*



*The Participants in the 81st Annual Meeting of the AMAA.*

## AMAA Elects Board Members and Officers

**T**he Board of Directors of the Armenian Missionary Association of America (AMAA), at its meeting on October 21, 2000, reelected Andrew Torigian of Paramus, NJ, as the President of the Association for his fourth consecutive term.

Each year the AMAA mails out ballots to its members for the election of one-third of its Board of Directors. The membership, in turn, elects AMAA Board members to serve three-year terms. The newly-constituted Board then proceeds to appoint the officers of the AMAA for the coming year.

This year (2000) six incumbents were re-elected to the Board and three new members were added. Those reelected were John Abdulian, MD, of Los Angeles, CA; Armand Avakian of Ridgewood, NJ; Nazareth Darakjian, MD, of La Canada, CA; Hilda Melconian of Princeton, NJ; George Phillips, Sr. of Los Angeles, CA; and Joseph Zeronian of Pasadena, CA. The new members are Dickran Gulesarian, MD, of Fresno, CA; Robert Hekemian, Sr. of Saddle River, NJ; and Carlos Taraktzian of Providence, RI.

The new officers of the AMAA for the coming year are: Andrew Torigian (President) of Paramus, NJ; Robert Hekemian, Sr. (Vice President) of Saddle River, NJ; Peter Kougasian, Esq. (Vice President) of Pelham Manor, NY; George Phillips, Sr., Esq. (Vice President) of Los Angeles, CA; Aram Robert Minnetian (Treasurer) of Washington Township, NJ; David Hekemian (Assistant



*Mr. Andrew Torigian, AMAA President*



*Mr. Robert Hekemian, Sr. AMAA Vice President*



*Peter Kougasian, Esq., AMAA Vice President*



*George Phillips, Esq., AMAA Vice President*

Treasurer) of HoHoKus, NJ; John Cherkezian (Co-Recording Secretary) of Tenafly, NJ; Harry Dulgarian (Co-Recording Secretary) of Belmont, MA; and Lawrence Kalfayan, Esq. (Co-Recording Secretary) of Glendale, CA.

Installation of the new officers took place the following day in the course of the Sunday morning worship service at the Arme-

nian Presbyterian Church of Paramus, NJ. Rev. Dr. Giragos Chopourian, Executive Director Emeritus of the AMAA, officiated at the installation. Rev. Chopourian, who had headed the AMAA for many years prior to Rev. Janbazian's tenure, was visibly moved by the experience, as were many in the congregation. □

*(Continued from page 19)*

the sermons and the eulogies. Also remembered were those members and friends of the Association who made the transition from this life to Life Eternal during the past year. Their names were printed in special memorial folders.

Sunday afternoon and evening as well as Monday morning and afternoon were devoted to meetings of the Haigazian University Board of Trustees. This Beirut-based institution was established nearly 50 years

ago largely through the AMAA's initiative and support. It survived the prolonged civil war in Lebanon and is now in the process of regaining its former prominence.

This year all of the annual meeting's activities, as well as daily lunches and dinners for the delegates, took place at the AMAA's new headquarters in Paramus, NJ.

The only exceptions were the dinner and concert on Saturday evening and the worship service on Sunday morning, which took

place at the Armenian Presbyterian Church of Paramus, NJ.

The Armenian Missionary Association of America praises God for the 82 years of its mission and service to Armenian communities around the world including our homeland, Armenia. We pray asking God for His guidance and wisdom so that this unique service is carried on in the new millennium, loving, caring and helping people in need and bringing praise to His name. □



## AMAA's "Little Virtuosos" of Armenia a Huge Hit

**Charles DeMirjian**

This is the story of a small miracle that rose out of a great tragedy. From the deafening rumble and rubble of the earthquake that ravaged Armenia in 1988 has evolved, by the grace of God, sweet music performed by even sweeter children.

Fostered by the Armenian Missionary Association of America and now known as the "Little Virtuosos" of Armenia, the gifted children who comprise this group include a few who were infant survivors of the earthquake. Today's six "Little Virtuosos", ranging in age from 9 to 14, have been on a world tour presenting a delightful concert of chamber music. Audiences everywhere have responded with unbridled enthusiasm.

Thus it was that on Saturday evening, October 21, 2000, these precocious youngsters performed at the Armenian Presbyterian Church of Paramus, N.J. The concert provided, in fact, an entertaining and inspiring climax to two days of the AMAA's annual meetings convened at its Paramus headquarters.

It is essential to picture the players; six beautiful children with bright angelic faces and more than a bit of mischief in their eyes. The girls were neatly attired in black jumpers and white blouses, the boys in black trousers, vests and bow ties. All appeared quite at ease with a confidence that belied their youth.

The challenging two-part program was a potpourri of more than 20 well-loved classics especially transcribed for the ensemble of three violins, cello, flute and piano. While most of the selections were upbeat and lively, both sections of the program began with, respectively, the "Hayr Mer" and "Sourp, Sourp" for which the audience stood in quiet reverence. Played entirely from memory, the concert mainly featured the complete ensemble but also showcased trios, duets and soloists.

Selections ranged broadly by period and style from Dvorák and Khachaturian to Vivaldi and Ravel. Among several pieces by the master Komitas, perhaps the one that best expressed the Armenian ethos was the soulful "Krounk". In general, however, the program was designed to spotlight the virtuosity of the young players and included such crowd-



pleasers as a Fantasy from Bizet's "Carmen". With each successive piece, the large, appreciative audience became more demonstrative. A final standing ovation, punctuated with lusty bravos, brought the "Little Virtuosos" out for a dazzling encore, Khachaturian's rhythmically famous "Sabre Dance".

The young players, faces flush with pride - and not a little relief - were pleasantly surprised and rewarded with bouquets and gifts brought to each of them by the lovely young women of the church. Immediately after, in the parish hall the same gracious ladies served a lavish après-concert treat of fruit, pastries and coffee to the attendees, yet abuzz with excitement.

All of the "Little Virtuosos" of Armenia attend the Tchaikovsky Intermediate School of Music in Yerevan. They are the musical progeny of their brilliant artistic director and arranger, Samvel Avanesyan and his wife, Araksi Avanesyan, who is also piano accompanist. The players are: Hrachia Avanesyan, violin, and, at 14, the most advanced and prominently featured member; Lusine Abaghyan, 13, violin; Sevak Avanesyan, 11, cello; Marina Manukyan, 12, piano; Susanna Vardanian, 12, violin, and Lusine-Melik Vartanesyan, 9, flute.

This account would be remiss not to make special mention of Lusine-Melik. Although the youngest and most diminutive of the group, she not only played expertly, she introduced each program piece as the totally cool mistress of ceremonies. The audience loved it.

This event again illustrates that the reach

of the Armenian Missionary Association of America embraces more than the spiritual needs of our compatriots. It also typified the compassion of the late, beloved executive director, the Rev. Movses B. Janbazian. It was he who "discovered" the Little Virtuosos of Armenia and, under the aegis of the AMAA, promoted the concept of a world tour. The reward is two-fold. For us, it is thrilling to see these children blossom into well-educated, well-trained musicians. For the children, the benefit is beyond measure. As orphans or survivors of tragedy or deprivation, they are given the chance to develop their God-given potential and face the future with hope.

It will interest the reader to know that this concert was planned by Rev. Movses Janbazian himself. Just 17 days before his untimely death, he sent a letter dated Sept. 8, 2000 to all friends of the AMAA to encourage their attendance. He stressed that 100% of the proceeds from the performance would go to the AMAA's Orphan Child Care Fund and asked for everyone's financial support. The opportunity is yet open.

In that regard, the concert was generously sponsored by Mary Jane and Robert Hekemian, Sr., Sandra and Samuel Hekemian, Shirley and Arshag Kapigian, and the Stephen Philibosian Foundation.

Unforeseen at the time of his letter, the "Little Virtuosos" of Armenia musicale proved to be Rev. Movses Janbazian's farewell present to a grieving but grateful community.

The concert, fittingly, was dedicated to his memory. □

## Newly Published by the AMAA "The Armenian Evangelical Church 2000"

Charles DeMirjian

The posthumous publication of *The Armenian Evangelical Church 2000* may be best described as Rev. Movses Janbazian's final testament of stewardship and closing testimony of Christian witness.

Newly released by the Armenian Missionary Association of America (AMAA) and compiled by its late, beloved executive director, the Rev. Movses B. Janbazian, the book proved to be his last accomplishment.

Timed for the new millenium, Rev. Janbazian viewed this volume as a current inventory of Armenian Evangelical churches worldwide. The well-illustrated and handsomely cloth-bound reference book provides concise, past-to-present perspectives of 84 Armenian Evangelical congregations and their pastors and represents most of today's churches in 18 different countries. Rev. Janbazian humorously dubbed it a "snapshot" of the Armenian Evangelical Church family in the year 2000.

The genesis of this book is of special interest as recounted by the AMAA's capable office manager, Dikran Youmshakian. He informs that Badveli Janbazian conceived of the idea ten years ago but illnesses interfered with two deadlines. Most significantly, one was the 150th anniversary of the Armenian Evangelical Church in 1996.

More recently, beyond his myriad, complex responsibilities, Rev. Movses Janbazian resumed the project and personally supervised its entirety from drafts to design. On Monday morning, September 25, having painstakingly reviewed the final galley proofs, he turned to his printer with a broad smile and said, print it!

But he would not see his finished brain-child. Rev. Movses Janbazian died that same day, succumbing to a heart disorder at age 55.

In calm retrospect, one may muse that this book is a fitting, climactic chapter in the rich legacy of the Rev. Janbazian. Typical of his Christian ministry, *The Armenian Evangelical Church 2000* is both substantive and easily understood. It is a valuable reference that belongs in every home and church library.

As a compelling sample, this reporter respectfully urges you to read the following excerpts from the book's incisive introduction written by the compassionate visionary himself, Movses Janbazian:

*"The Armenian Evangelical Church was established by a small group of spiritually-awakened Armenian Christian believers under challenging conditions. Its founders were misunderstood by the religious authorities of their times and were, in fact, persecuted and expelled from the fellowship of their Mother Church. They were left with no option but to declare their freedom in Jesus Christ, and establish, on July 1, 1846, an independent church in Constantinople (Istanbul).*

*"During its formative period, the new church was helped by American and European missionaries who were instrumental in translating the Bible into vernacular Armenian, developing and disseminating Christian literature, and establishing educational institutions.*

*"The Genocide perpetrated by the Turks in 1915 was a disaster for Armenians of all creeds. Just like their Apostolic and Catholic kin, Evangelical Armenians living under Turkish rule lost their*

*homes, churches and in most cases their lives. The sovietization of Armenia and persecution of Armenian Christians left no more than 50 Armenian Evangelical churches in the world by the early 1920s.*

*"The Armenian Evangelical Church quickly spread to Armenian communities throughout Anatolia, Syria, Armenia, Karabagh, Georgia, and other regions. By the early 1900s, there were 140 or more Armenian Evangelical churches with 55,000 adherents.*

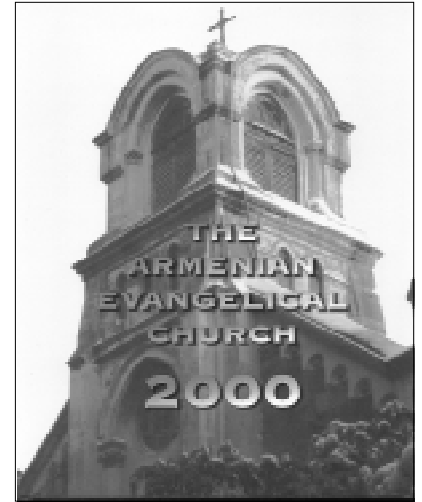
*"Those who survived the Genocide settled elsewhere, and slowly rebuilt their lives, institutions and churches in the countries where they had found refuge. After the dismemberment of the Soviet Union and the establishment of the Republic of Armenia, the Evangelical believers emerged from their underground existence and organized themselves as active churches and fellowships in their new independent and democratic hairenik.*

*"Today, wherever there are substantial Armenian communities, there are Armenian Evangelical churches, schools, publications, and mission and service organizations ministering to all Armenians without discrimination.*

*"Over the years, the old animosity between the Armenian Apostolic and Evangelical churches dissipated. Now both churches relate to each other with respect. In an unprecedented public display of Christian love and fellowship, the late Catholicos of All Armenians, His Holiness Karekin I of blessed memory, and the Catholicos of the Great House of Cilicia, His Holiness Aram I, issued separate Words of Blessings congratulating Armenian Evangelicals for their outstanding spiritual, educational and philanthropic services to the Armenian people. The commendatory statements by the two Catholicos represented history-making pronouncements, recognizing the Armenian Evangelical church as an integral part of Armenian Christianity, and embracing Armenian Evangelicals as brothers and sisters in Christ.*

*"The beginning of a new century also offers an appropriate occasion for introspection. What is the status of the Armenian Evangelical church? To what degree has it retained its original distinctive evangelical traits and zeal? What specific areas need reformation? Can the Armenian Apostolic and Evangelical churches develop significant mission partnerships to reach greater numbers in Armenia and elsewhere? How can the Armenian Evangelical Church witness to the Gospel of Jesus Christ and yet be relevant to the time and place where it is called to live?*

*"The effectiveness of the life and witness of the Armenian Evangelical Church in the new century will depend on how Armenian Evangelicals answer these crucial questions." □*



## *Beyond the 80th Anniversary Milestone*

by Movses B. Janbazian

**T**he 80<sup>th</sup> Anniversary of the Armenian Missionary Association of America (AMAA) offers us a special occasion for celebration and thanksgiving. We celebrate, and give thanks for, eight decades of AMAA's remarkable history and ministry. In the past 80 years, the AMAA has helped in building numerous churches and schools; educating thousands of children and youth; training scores of ministers and Christian workers; funding many relief programs; reaching out to hundreds of thousands of people; and proclaiming the Gospel of Jesus Christ by word and deed.

On this special occasion we have to remind ourselves of God's place in the history and ministry of the Association as He has inspired the founders, leaders, members, workers and mission partners of the AMAA.

The AMAA is not just a charitable organization. Nor is it just a philanthropic foundation. The AMAA is a Christian missionary organization. And Christian mission is much more than the ideas, plans, labors and monies of human beings. Christian mission originates with God; it is sustained by God; and it finds its fulfillment in God.

As we look back over the past 80 years, we see the wonderful way in which God has guided and blessed the life and work of the AMAA. He has provided the AMAA with dedicated leaders and capable workers. He has raised hardworking mission partners and generous supporters. God has offered the opportunities for ministry and brought to fruition our endeavors. Indeed, this 80<sup>th</sup> anniversary is an appropriate time to praise God in a special way and to exclaim with the psalmist: "Not unto us, O Lord, not unto us. But to your name give glory."

And what about the future? Will God be as gracious to the AMAA as He has been thus far? I believe so. If the AMAA remains faithful to the purpose for which it was founded as a Christian missionary organization; if the AMAA remains a Christian mission agency committed to fulfilling the Great Commission, then God will be pleased to sustain and perfect the work of the Association in the years to come. But,

next to God's grace and blessings, the fulfillment of the mission of the AMAA beyond this 80<sup>th</sup> anniversary milestone will require the continued dedication and the combined efforts of the Board of Directors, supporting churches, contributing members, staff and missionaries, volunteer workers and mission partners of the Association.

Moreover, the effectiveness of the missionary work of the AMAA in the future will require the fulfillment of the following important tasks:

To date, the AMAA has successfully raised and prudently used primarily money for its mission outreach. Money is important for missions, but human resources and personal involvement is more essential. In the years to come, the Association should make a special effort to raise and train missionaries, and use their services in the mission field. The Association should also encourage and facilitate the exchange of short- or long-term fraternal workers between its mission partners in different parts of the world.

Second, the AMAA should vigilantly avoid the temptation of being overly impressed by its own budget and programs. Growth of assets and budgets has not been, is not, and should never be the goal of the AMAA. Larger assets and larger budgets are not necessarily good. Neither do they necessarily mean more effectiveness in mission. Nor the large number or variety of supported programs are signs of a successful mission outreach. A missionary organization or program is effective and successful when it is faithful to its Biblical mandate of preaching the gospel to all people in all lands. And the AMAA, being a Christian missionary organization, has as its primary purpose the fulfillment of the Great Commission. The Association, therefore, should not invest its resources and energies in just any good program, but focus at all times on developing, operating, funding and supporting such projects and activities that help plant and nurture faith communities which faithfully declare the Gospel of Jesus Christ; and openly demonstrate God's love.

Third, as a Christian missionary organiza-

tion, the AMAA is committed to God's redeeming work which is aimed at the entire creation. Therefore, the AMAA can exist and serve as a Christian missionary agency when its programs reach out not only to Armenians but also to all peoples. "Go ye into all the world..." "Teach all nations..." It is high time for the AMAA to come out of its traditional Armenian parochialism, and develop and support such projects that serve spiritual and physical needs of non-Armenians as well. This will mean, of course, reaching into new geographic areas; making unprecedented commitments; and working with unexpected mission partners.

Fourth, the AMAA should focus more attention on, and make more investments in its uniting role in the larger Armenian Evangelical world family. The uniting role of the AMAA should also include churches and groups that are outside of the current Armenian Evangelical Unions. The spiritual, human and material resources of all Evangelicals should be mobilized and combined for the purpose of preaching the gospel to our people in the Diaspora and in Armenia. The impact of the witness and service of Armenian Evangelicals will be greater when Evangelical leaders, churches and service agencies unite and pursue their common mission with combined and concerted efforts.

And fifth, the AMAA should develop a special mission and service ministry to respond to the urgent needs of those Armenians who are living in Eastern Europe and in the former Soviet republics. There are around two million Armenians in those countries, who, having lived under the rule of an atheist totalitarian regime, for the most part have lost their Christian faith and spiritual values. Most of them are deprived of church ministries and Christian community life. They need schools and centers for Christian education and services. They literally cry, "Come over and help us." Who is listening to their pleas? Who sees their plight? Who will respond to their cries?

From this 80<sup>th</sup> anniversary vantage point we see an abundantly blessed past for which we rejoice and give thanks to God. But, we also see a challenging yet exciting future that demands from us sustained dedication, prophetic courage, renewed missionary zeal and unabating commitment to Jesus Christ's ongoing mission. And may God inspire and strengthen the worldwide AMAA family with these gifts of the Holy Spirit.□

## NOW AVAILABLE FROM THE AMAA BOOK SERVICE PROGRAM

**"THE ARMENIAN EVANGELICAL CHURCH 2000"** - Compiled and Edited by Rev. Movses B. Janbazian. An album illustrating and describing each organized Armenian Evangelical Church in the Armenian Evangelical world family in 18 countries (over 300 pictures). It also includes a directory of Armenian Evangelical ministers worldwide. 125 pp., hc, No. 292 ..... \$50.00

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